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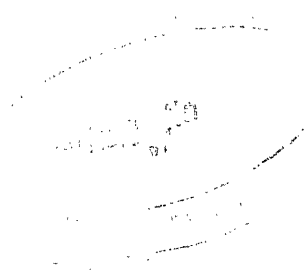
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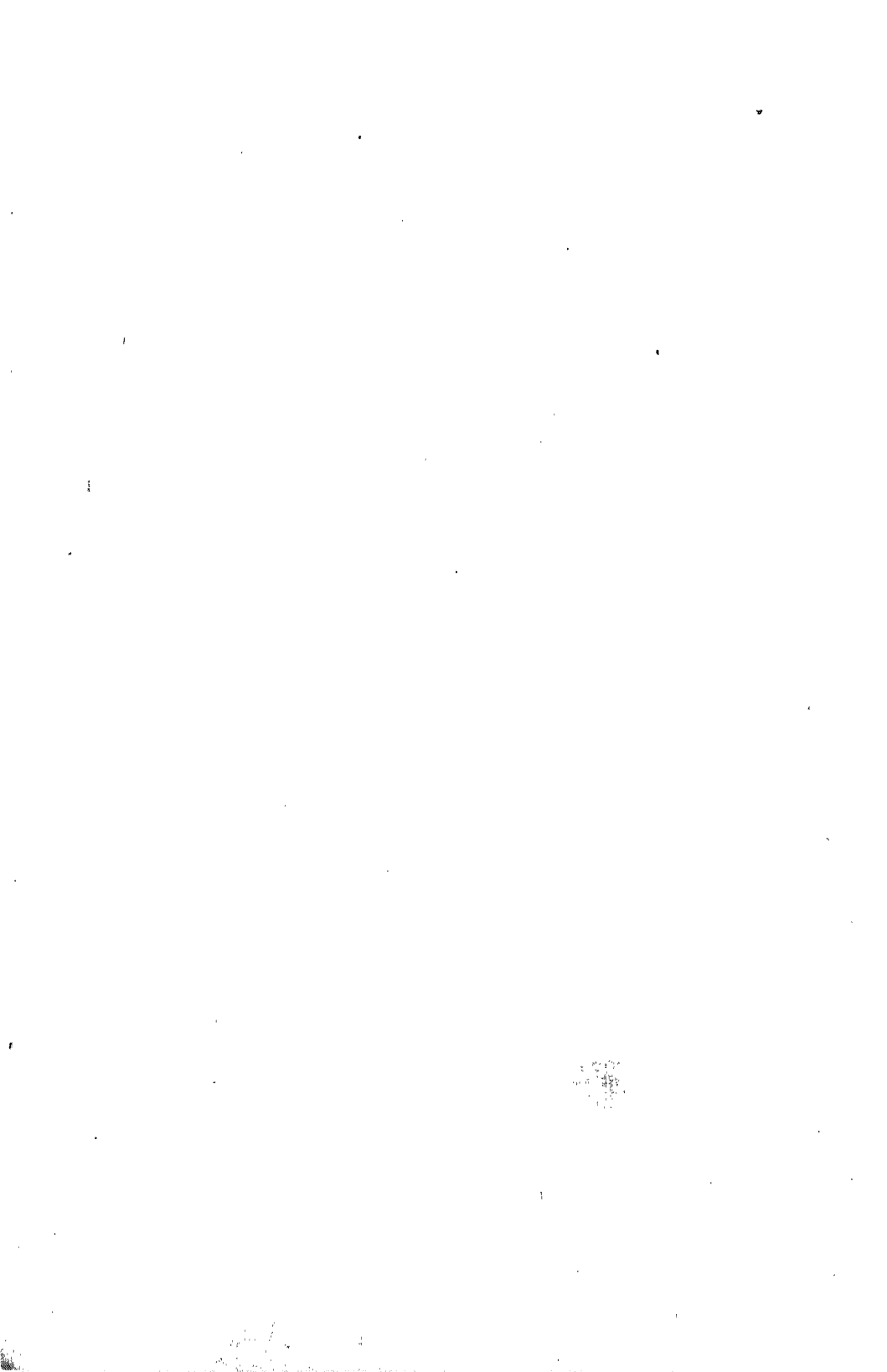
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INTRODUCTORY

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Gold nuggets are usually not found in great abundance and the successful miner must handle many a ton of quartz to secure even a few ounces of the precious metal. It is not so very different with Buddhist gold nuggets. They are to be found here and there, but so vast is the literary quartz in which they are embedded that the miner is often tempted to give up his claim and pass on to new fields. For it must be remembered that the Buddhist canon as known in Northern Buddhism is not a book or a comparatively small number of books—small enough to be bound in one volume as is the Christian Bible, but it is really a large library. The exact number of volumes that make up this library is not fixed absolutely and there is no one collection containing all the canonical books. In Japan, however, it is the boast of Buddhist priests that their Bible has no less than 6771 volumes comprising, according to Dr. Nanjo's catalogue, 1662 different works. A good collection of a large number of these sacred books may be found at such important temples as the Kwannon Temple in Asakusa Park, and the Zōjōji in Shiba Park, Tokyo. At the former temple the books are kept in a huge revolving book case called *Rinzō* which is located in a special building to the right of the approach to the temple. The whole canon in the Chinese version, says Edkins, is about 700 times as large as the New Testament, while the largest book in this canon, viz., the Mahāpragnāpāramitā-sutra is about 80 times as large. It is not strange then if the average Japanese Buddhist does not read his Bible through very often; in fact only here and there is there a priest with sufficient zeal and patience to wade through all these books. The inscription on

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INTRODUCTORY

the *Rinzō* at Asakusa is not only clever but also comforting. It reads as follows: "It is impossible for anyone to read all these Buddhist scriptures as their number is so great, viz., 6771. Therefore if anyone turns this *Rinzō* three times around he shall have as much merit as he who reads the works through. Moreover to such a one is promised long life, prosperity and protection from all misfortunes." Believing in short cuts myself, especially when they lead to the same goal as the longer route, I followed this instruction and turned the bookcase instead of reading its contents. The profit I obtained by this act of faith was a better appreciation of the weight of these books (physical weight I mean); for it takes quite an effort to make the huge case revolve even with the assistance of an attendant.

But the size of the Buddhist Bible is not the only thing that stands in the way of the average reader in Japan. An even greater difficulty is the fact that only a very limited number of these books have been translated into Japanese, while the rest are in difficult Chinese or Sanskrit and Pali. All this in spite of the fact that Buddha is supposed to have laid it upon the hearts of his disciples to preach and teach in the language of the people. A rather sharp contrast is this with what has been done with the Christians' Bible, translated into every known tongue and dialect.

Now it goes without saying that these more than 6,000 volumes, differ widely not only as to their content but also as to their real value. Some of them are mere rubbish and deal with subjects too trivial ever to have been printed, much less inserted in the canon of any religion. Others have good points here and there, while still others maintain a rather high level throughout; and it is this latter group that constitutes the main sources of the leading doctrines in Buddhism. Not that any two sects agree as to what are the chief books in the canon, but that a list of the chief books in the different sects would make a comparatively small number. The majority of sects are founded on one or more of these better books and these books then con-

stitute what is known as the Authoritative Book or Books of the sect. Thus we have e.g. the old Kegon sect making the *Kegonkyo* (華嚴經) the Authoritative Scriptures of the sect. The Tendai which is founded on the *Hokekyo* (法華經) looks upon this book together with the *Nehan-kyo* (涅槃經) and the *Dai-bonkyo* (大梵經) as the leading scriptures. The Shingon regards as especially sacred the *Dainichikyō* (大日經); the Nichiren, like the Tendai, gives the *Hokekyo* the highest place. The Shin sect has singled out for its authoritative scriptures the three Paradise Books, viz., the *Dainuryojukyo* (大無量壽經), the *Amidakyo* (阿彌陀經) and the *Kwanmuryojukyo* (觀無量壽經). These three books are regarded as specially sacred also by the Jōdo and other Amida sects.

But not all Japanese sects make a choice from among this huge mass of canonical books. The old Sanron and the powerful Zen represent two extreme practices. The former held that all scriptures are equally sacred and valuable, and that it is absurd to speak of superiority and inferiority; for it is just like in the case of medicines—one medicine is good for one disease and another for another disease. For the common people the *Agonkyo* (阿含經) e.g. is superior to the *Kegonkyo* (華嚴經), but the latter is superior to the former in meeting the needs of the Bodhisattva. The Zen sect on the other hand holds that all scriptures are comparatively worthless and that the truth must be transmitted from heart to heart, *Iskandenshin*; or that the heart must teach itself. What is essential is not the reading of the scriptures, but silent meditation until one enters the "White silence of truth."¹

But as I have said above, the other sects are based upon one or a few of the leading books, and the "Gold Nuggets" which I have translated below are in a large measure taken from these. The collection is not my own, but is one made by

1. Yet in spite of this theory of the Zen sect there is perhaps no sect which has such a rich literature or which depends so much upon literature for the spread of its doctrines as does the Zen sect.

Buddhists themselves¹. This has the advantage of giving to the Western reader what Japanese Buddhists themselves regard as the pure gold in the best books of their huge Bible.

The arrangement of the material is topical and this should add to the value of the collection. I might add that in translating these quotations one is liable to fall into one or the other of two temptations. A desire for accuracy tends to make the translation take on that peculiar quality best described as Japanese English; whereas on the other hand the desire for beautiful English and for a rounded and polished expression often endangers the accuracy of the thought. I have tried to steer midway between these two dangers.

A. K. REISCHAUER.

Meiji Gakuin, Tokyo.

1. In our own day the more progressive Buddhists are publishing books which are extracts from the various *sutras*. The material is arranged in topical order and the books are of such a convenient size and written in Japanese that they seem destined to become substitutes for the *sutras* themselves: especially for use among the average laymen.

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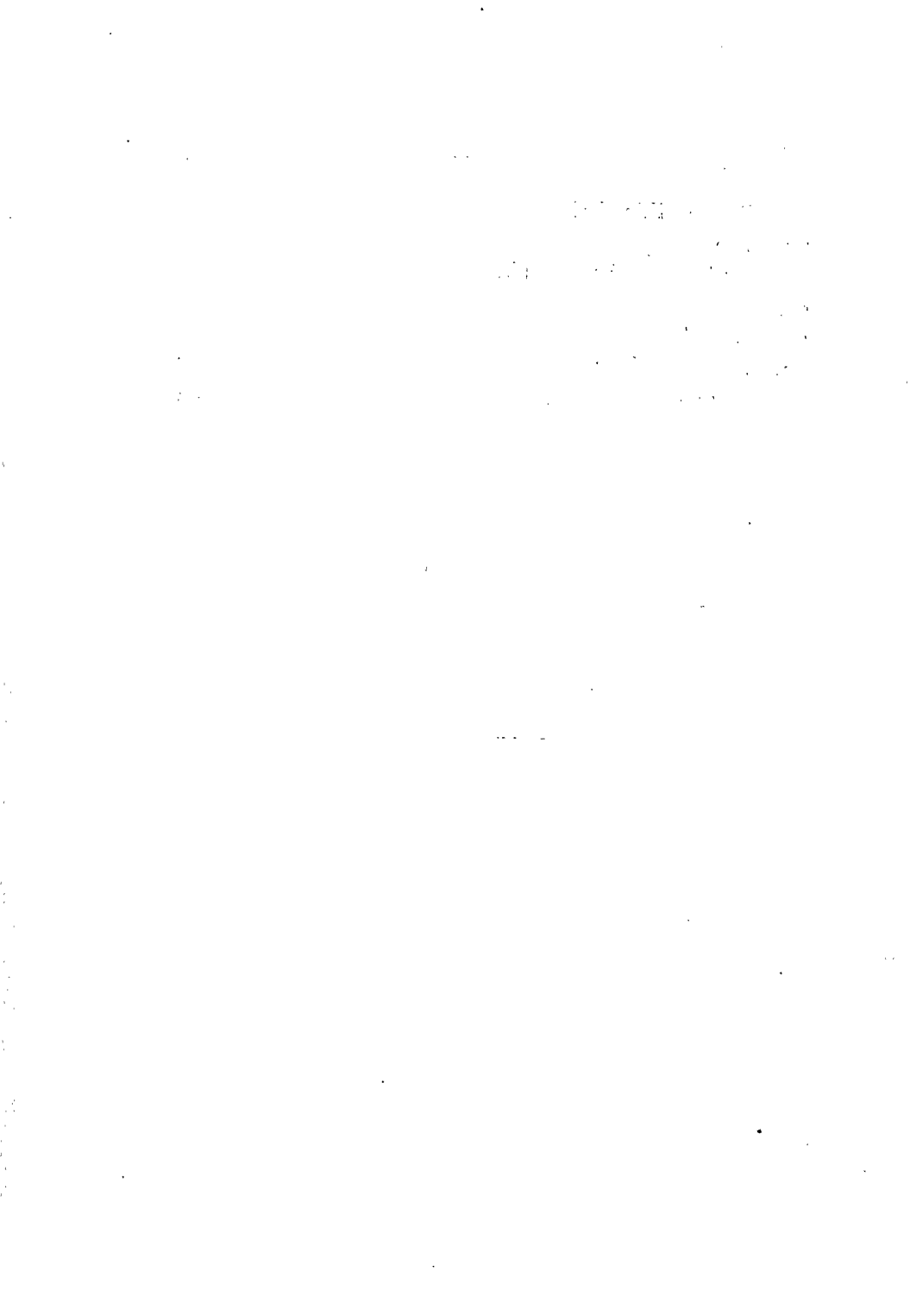
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BUDDHIST GOLD NUGGETS

CHAPTER I.

DOCTRINES

1. Buddhism.

Commit no evil, do good, and purify your own heart; this is the teaching of all the Buddhas.

涅槃經

Hate not, quarrel not, abuse no one; these are the teachings of Buddhism.

寶藏經

2. The Mercy of Buddha.

The Nyorai with boundless mercy has compassion upon the Three Worlds.¹

無量壽經

Buddha said, "My mercy towards all ye heaven—and earth born creatures is deeper than the love of parents towards their children.

無量壽經

Now are the Three Worlds mine and all living beings in the same are indeed my children. But great and many are their afflictions and it is I alone that can save them.

法華經

1. The Three Worlds are: (1) *Yokokai*, i.e. the world of appetite; (2) *Shikikai*, i.e. the world of substance; (3) *Mushikikai*, i.e. the immaterial world. Cf. my translation of A Catechism of the Shin Sect, footnote p. 362. in T.A.S.J. Vol. XXXVIII: Part V.

If a man have seven children and one of these be ill, his love though equal towards all will go out in a special way to this one. Thus it is with the love of the Nyorai; though it is equal towards all beings, it hovers in a special manner over those who are in sin.

涅槃經

3. Buddha.

Perception and understanding are the essence of Buddha.

大日經

The Bodhisattva understands fully the nature of the innumerable passions and desires of life; and because of this he has learned to control them, and therefore he is called Buddha.

涅槃經

Mercy is the Nyorai, and the Nyorai is mercy.

涅槃經

4. The Heart of Buddha.

The Buddha Heart is great mercy. With this absolute mercy which is not bound by circumstances it saves all living beings.

觀無量壽經

5. The Nature of Buddha.

Great mercy and compassion is the name for the nature of Buddha.

涅槃經

6. The Light of Buddha.

Buddha said, "The light of Amida Butsu is beyond comparison the most glorious, and much superior to that of all the other Buddhas. The light of Amida Butsu is exceedingly good; the light of Amida Butsu is pure. The light of Amida Butsu is extraordinarily glorious and surpasses in splendor many thousand million times the light of the sun and moon."

大阿彌陀經

Buddha said, "To express the glory and excellence of the light of Buddha of Boundless Life the nights and days of a *kalpa* would not suffice.

無量壽經

7. The Body of Buddha.

The body of Buddha fills the World of Law and is revealed everywhere to all living beings; thus filling all according to circumstances with sympathy.

華嚴經

Buddha makes Law his body.

華嚴經

The Nyorai is eternal and unchangable.

增一阿含經

The realm of Law is the Nyorai, and this is the true body of Buddha.

最勝王經

The Law Body¹ is the Law without birth and without death. It exists neither in the past nor in the future, for it transcends time.

不增不減經

Buddha said to Kashō, "Nyorai's body is an eternal body and is indestructible, being as hard as a diamond. This adamant body is the resultant of Buddha having observed the true Law.

涅槃經

1. Law Body (法身) of Buddha is Buddha conceived as the Embodiment of Law, it is Buddha regarded as the essence or underlying substance of the universe. Buddha is spoken of as having two other bodies, viz., *Itōshin Butsu* (報身佛), Buddha as the Body of Perfect Compensation, and *Ojin Butsu* (應身佛), the Accommodated Buddha. The *Itōshin Butsu* refers to the Buddha Amida who attained Buddhahood as the resultant of which the cause was Virtue and Good Deeds, and *Ojin Butsu* refers to Buddha as Shaka Nyorai who appeared as a man; thus accommodating himself to the needs of humanity. Cf. Catechism of the Shin Sect. pp. 366-67 in T. A. S. J. Vol. XXXVIII: Part V.

8. Buddha's Salvation.

Buddha having freed himself from error through his firm grasp on the Law, frees mankind from all error ; having obtained peace himself, he gives peace to man ; having himself reached the shore of understanding, he helps mankind pass over that shore ; having delivered himself, he brings deliverance to others ; and having obtained a peaceful end himself, he enables man to obtain the same.

長阿含經

In obtaining Buddhahood I shall not enter into perfect enlightenment until all creatures of the Ten Regions¹ who wish sincerely to be born into my country or who practice tenfold meditations shall have been born there.

無量壽經

9. Buddha's Preaching.

When Buddha preaches the Law with one sound all men obtain enlightenment, each according to his nature.

維摩經

The exquisite voice of the Nyorai is heard throughout the Ten Regions.

淨土論

10. Heart (or Mind).

The mind is like a skilful painter ; it makes a picture of all the things in the world and creates the *Goon*,—Matter, Perception, Reflection, Conduct, and Knowledge.

華嚴經

In Buddhism the mind is made the source from which all Laws (phenomena) come.

心地觀經

In all Laws the mind leads the way. He who knows the

1. The Ten Regions simply means the universe.

mind knows the nature of things; for the various Laws (phenomena) of the universe are the product of the mind.

般若經

By the mind we understand the Three Worlds, and with the mind we understand the twelve laws of cause and effect. Birth and death are both the product of the mind and outside the mind there is no birth and death.

華嚴經

All things in the Three Worlds are but the One Mind.

華嚴經

Mind takes the form of hell, devils, brutes, heavenly men in fact all that has shape and form is the product of mind. He who has best subjugated his mind has the greatest power.

五苦章句經

If I purify my heart from all passions and confusion I free my heart and become a Buddha.

楞伽經

11. The Essence of the Heart (or Mind).

The substance of all minds is fundamentally neither born nor subject to death, and it is pure in itself.

占察經

The essence of all minds is originally pure; and just as empty space can not be defiled by the filth in it, so the mind can not be defiled even though it be caught in the fetters of passions.

大集經

12. The Substance of the Universe.

The spiritual substance is that which is the essence of all things and principles; it is the ideal changeless and imperishable. The distinctions and differences in things are but the product of our illusory ideas, and these differences do not exist apart from our minds. Therefore the Laws of all things are originally in their real essence identical, changeless, without real differences

and imperishable when all explanations, nomenclatures and thoughts are substracted from them. And because they are all one mind they are called *Shinnyo*, True Likeness.

大乘起信論

13. The Reality of Things.

All things are but phenomena and devoid of all individuality. Being originally indestructible they can not be destroyed now.

維摩經

The essence of all things is incomprehensible. To attempt to realize their essence is as vain as to make real ones dreams which come to nothing the moment one awakes.

實積經

In trying to understand the various worlds they are like flames, shadow pictures, sounds, dreams, visions or specters.

華嚴經

14. The Differences in Things.

Zengen said to Buddha, "Thou hast taught that all things are without reality, being like dreams, sounds, shadows, flames or visions, and that their real nature or individuality is neutrality (or non-nature—*mujo*). How is it then that there are such differences as the Laws of good and evil, sensuous and super-sensuous, determined and free?" To this Buddha replied, "O Zengen, the common man knows not that his thoughts are like dreams, like shadows, like visions and like specters. This is why he clings to what are mere shadows and so he does deeds of good and evil, happiness and misfortune in his body, word and will. But in reality there are no such differences even though it may seem so.

般若經

15. The Origin of Things.

Things are fundamentally and in themselves non-existent;

only through the *Inen*, Law of Cause and Circumstance, have they come to be.

仁王經

All things are the product of circumstance (*En*). Apart from the Law of Cause and Circumstance (*Inen*) all things are invisible.

華嚴經

All things are produced from *Inen*, but their essence is neither being nor non-being.

華嚴經

16. The Three Worlds.

In the three Worlds there is no peace. They are filled like a house on fire with all kinds of suffering. They are regions to be dreaded.

法華經

The Three Worlds are nothing but anguish. Even the land itself can not be relied upon.

仁王經

17. Human Life.

Water flows on but does not always overflow; fire burns brightly but soon dies down; the sun rises but only to sink in the West; the moon waxes but soon wanes again. Less permanent than all these is the glory and power of man.

罪業報應經

In this world every one who has been born returns unto death, and even an endless life must come to an end. The prosperous must some day be ruined, and those who meet must part again. Youth does not last long and sickness overtakes those with rosy cheeks. Manifold sufferings encompass life and they continue without ceasing. In the Three Worlds all things are transient and there is no pleasure in the things that are.

涅槃經

Man is ignorant and stupid, and because he is devoid of true wisdom he clings to the pleasures of this world. There

are many who do not know (the nature of) sin and misfortune. Human life is subject to eight kinds of anguish, viz., birth, old age, sickness, death, parting from loved ones, unfulfilled desires, strife filled with hatred, and the anguish of sorrow and distress.

五王經

There are four things in this world that are transient, namely: Stability which is really instability, fortune which ends in poverty, meeting which ends in separation, and health which ends in death.

法句譬喻經

Men of this world are mean and vulgar and so they quarrel with each other over mere trifles.

無量壽經

The day is already past and life is cut short. Like a fish in scanty water man seeks pleasure but finds it not.

出曜經

Man's life passes more swiftly than water rushing down a mountain side. To-day's existence is no warrant that life will last till to-morrow.

涅槃經

The flower of youth fades with the speed of a galloping steed.

涅槃經

Like the ox whose every step brings him that much nearer to the slaughter so is the life of man; for every day brings him that much nearer the grave.

六度集經

Man's life in this world is like the flash of lightening.

摩耶經

18. The Body.

The body is the root of pain; and all our suffering is but the leaves and branches.

心地觀經

Woe unto my body, for it is afflicted with a hundred and one sicknesses and passions.

維摩經

The body is like foam ; it can not last long. It is like an illusion arising from the distortions of the mind ; like a dream born of deception ; like a shadow appearing from the deeds of self.

維摩經

Buddha said to Monju," As the common populace is without the power of mercy and cherishes cruel thoughts in their hearts it is forbidden to eat meat. But those may eat meat who with a heart of great mercy are devoting themselves to the conversion of mankind.

文珠師利問經

A blind turtle and a floating tree are more likely to meet and see each other than ignorant and stupid humanity is to obtain the body of a man. Strive therefore by every means to arouse a desire in your heart and study the doctrine.

雜阿含經

19. Buddha and Living Beings.

In every living being dwells the essence of Buddha.

涅槃經

Everything that has a heart can surely attain Buddhahood.

涅槃經

O foolish generation, does not the Nyorai dwell in the bodies of all living beings !

無上依經

Those who have been drowned in the numberless and countless passions exceeding in number the sands of eternity and who have drifted about in the world since the beginning of beginnings, floating to and fro on the waves of the sea of life and death, are called *Shujō*, the masses.

不增不減經

When I look at men though I realize that they are sunk in

the passions of avarice, anger, and ignorance, I see in everyone the wisdom of Buddha, the eyes of Buddha, and the body of Buddha. O good generation, every man though sunk in passions has within him the undefiled image of the Nyorai, and equipped with virtue he is not different from myself. This image is like pure gold which can not lose its nature even though buried out of sight and lost to all knowledge for many years.

首楞嚴經

Every man has originally a Buddha nature. It is not something which he receives from another, but rather is it like a man having a precious gem in his pocket without knowing it.

首楞嚴經

20. Sin and Evil.

Among human passions avarice surpasses all; and the worst form of avarice is greedy lust, for this is the source of much sorrow and suffering.

瑜伽論

Anger leads to breaking all good Laws and brings one into every evil way. It is at enmity with joy in the Law and deadening to a good conscience.

智度論

The common populace are imprisoned by the five appetites and are led captive body and mind by *Māra* (King of Demons). They are like the captured monkey carried home on the shoulder of the huntsman.

涅槃經

The ignorant and stupid man spends the long night in vain. He is like a wooden or stone image which resembles a man but is entirely without consciousness.

寶積經

Among the many poisons the real poisons are only three in number, (Lust, Anger and Ignorance).

涅槃經

All beings of the future world are injured by the robber, passion.

觀無量壽經

21. The source of sin and evil.

The heart is the source of evil ; the form is a bush of sins.

八大人覺經

All sin comes from the mouth that speaks untruth and from the heart that denies the future world.

法句經

The heart is fickle and capricious, and it is hard to control and pacify. It rushes on like a huge mad elephant ; its thoughts fly quickly like flashes of lightening ; it is restless and noisy like a monkey. Thus it is the root of all evil.

涅槃經

Eye, ear, nose, tongue, body (touch), and will,—these six are the medium of robbers and they despoil the treasures of their own household.

楞嚴經

22. The Reward of Sin and Evil.

If man does not cut the coils of evil deeds he is doomed eternally to drift about in this ocean of life and death. And even though he has obtained birth into a world where life lasts 80,000 years, when this happiness ends he is doomed to fall into the way of the Three Evils. Therefore Buddha says to the good generation, "The heart is the source of all our evil imaginations ; it paints the pictures of passions, the passions write the *karma*, and *karma* produces the body."

優婆塞戒經

23. Cause and effect.

Retribution accompanies our good and evil deeds as a shadow follows its object. Causes and effects perpetually follow upon each other in the Three Worlds, and they never

cease. If this life is spent vainly it is too late to repent afterwards.

涅槃經

In the universe the Five Ways are clearly divided. They are as plain as the wide expanse of water.

Fortune and misfortune must follow as rewards for good and evil deeds; and as every one is responsible for his own deeds; no one can take the place of another.

無量壽經

O good generation, you know that from a good cause good effects must follow and that from an evil cause evil effects are produced; therefore shun the evil cause.

涅槃經

If one would know past causes let him study the present effects; and if one would know future results let him know what the present causes are.

因果經

The father's iniquity is not visited upon the son; nor is the son's iniquity visited upon the father. He who is good shall obtain bliss, and he who is evil shall reap calamity.

無量壽經

In love and passion man is born unto himself and he dies unto himself. He goes alone and comes alone. Therefore shall he go (according to his nature) either to the land of suffering or to the land of bliss; no one else can take his place.

無量壽經

A good cause brings forth good fruit, and an evil cause brings forth evil fruit. This is an inexorable law and is called *jigyo jitoku*, self do, self get.

玉耶經

24.—The Way of Deliverance.

Self-denial, constancy and wisdom constitute the way of deliverance.

解脫道經

Self-denial is the first step to all good Laws (or principles) ; it is also the foundation of all good Laws as the ground is the foundation for all the trees that grow on it.

涅槃經

Buddha said to Daie," Daie, if you desire to know how everything which you see or imagine is but the product of the mind, avoid all excitement, forgetfulness and sleepiness and so attain a state of self-discrimination.

楞伽經

O monks, if you control your heart it will become constant. If your heart is constant and quiet you will understand the law of the birth and death of all phenomena. Strive therefore always to learn and practice all the things that make for constancy.

遺教經

O monks, if you have wisdom you will not cling to worldliness. Wherefore examine yourselves constantly that you lose not wisdom ; for this, according to my teaching, is the way of deliverance. If anyone loses wisdom he is no longer in the way nor a white-robed man, but only a nameless one. True wisdom is a strong ship which carries us across the sea of old age, sickness and death. And again, wisdom is the great light which illumines the outer darkness ; it is an effective medicine for all patients, and a sharp axe to cut down the trees of passions.

遺教經

I have reached the time for my final doctrine. There are millions of people who are trying to master the doctrines, giving themselves to various religious practices ; but there is not a single one who has attained. These are my final teachings. I say this is a world of Five Impurities and only one gate stands ajar, namely, the gate that leads to Paradise.

大集經

Everyone who through the might of Buddha's Great Vow

hears his name and desires to be born into Paradise, shall enter that land and inherit incorruption.

無量壽經

All living beings who rejoice at hearing the sacred Name and who practice with singleness of heart the religious requirements and pray to be born into that Land shall obtain such birth and sit upon thrones incorruptible.

無量壽經

He who turns to Buddha with all his heart shall be born, according to his desire and in accordance with the law of Cause and Circumstance, into that Buddha country; and continually beholding the face of Buddha he shall forever be free from the ways of evil.

起信論

25. Nirvana.

All things are unstable, for this is the law of life and death. When life and death are completely done away extinction¹ is happiness.

涅槃經

Since the Cause and Effect principle (i.e. *Karma*) will be ultimately exhausted we call the state in which all mind and appearance cease, *Obtaining Nirvana*.

圓覺經

Nirvana is the abode of all those who see the reality of all principles.

入楞伽經

Nirvana is the name we apply to the region of all the Buddhas who have cut out all passions from their lives.

大寶積經

1. The word translated "extinction" is *jakumetsu* (寂滅) i.e. "extinction" or "annihilation." A secondary meaning is "entering Paradise." But even this secondary meaning may mean extinction if Paradise is regarded as extinction. It would seem that the Buddhist conception of Nirvana varies all the way from "complete annihilation" to an existence of a full conscious life, not differing very much from the Christian conception.

Of all the doctrines Nirvana stands first.

般若經

The great and wide expanse of space is called empty space. The peace of Nirvana is like this empty space, being an immense void. In this place lives no ruler, nor is it the abode of the ego.

大寶積經

26.—The One Body of Superstition and Understanding.

In every passion there is a Buddha germ.

維摩經

To say mass out of a spirit for gain is the same as saying mass to the Nyorai. The same may be said of anger and stupidity.

寶積經

Yuima-kitsu asked Monju-shiri saying, "Monju-shiri, what is the seed of the Nyorai?" Monju-shiri replied, "Yuima-kitsu, it means the Three Poisons of Lust, Anger and Ignorance, the Four Contradictory Views, the Five Coverings, the Six Entrances, the Seven Feelings (or perceptions), the Eight Heresies, the Nine Sufferings, the Ten Evils, etc., together with all the passions,—all these are the seed of Buddha.

維摩經

Life, death and Nirvana are nothing but dreams that have passed; for there is no beginning and no end, there is no coming and no going.

圓覺經

CHAPTER II

FAITH

27. The Importance of Faith.

A man without hands can receive nothing even though he

should come to a mountain of treasures; neither can the man who has not the hands of faith obtain anything even though he should meet the Three Treasures. (Buddha, the Law and the Priesthood).

心地觀經

Only by faith can one venture out upon the great ocean of Buddha's Law.

智度論

Faith is the thing fundamental for those who would sail upon the ocean of Buddha's Law; and the raft which carries us across the sea of life and death is the practice of his precepts.

心地觀經

Faith is the foundation of the Way and the mother of all merit. It cultivates every good law, removes every doubt, and it reveals and opens up the Supreme High Way.

華嚴經

Faith is the crown of every deed, and the basis of every virtue.

梵網經

Faith is the chief treasure in the treasury.

華嚴量

Faith is the key to the understanding and knowledge of Buddha.

涅槃經

28. The Believing Heart.

The good root is righteous faith.

大集經

A great believing heart is the nature of Buddha, and Buddha's nature is the Nyorai himself.

涅槃經

Faith is the child of Buddha. Therefore let those who are

wise be not slow in approaching and becoming acquainted with faith.

寶積經

Believing Heart is the name we give to constancy.

楞嚴經

29. Faith and Knowledge.

Faith without knowledge leads to the conceit of ignorance, and knowledge without faith begets a stony heart. Therefore only as these two are well blended do they become the basis of good deeds.

涅槃經

If one, in order to enter Nirvana, holds fast to the holy Law, gains wisdom by listening (to the doctrine), and becomes proficient through modesty, he shall enter from this world into the highest realms where there is no grief nor sorrow.

增一阿含經

30. The Importance of Acquiring Faith.

The causes that lead to faith are two, namely : Hearing the Law and meditating upon its meaning.

涅槃經

Faith has as its cause the hearing of the Law; and the hearing of the Law has faith as its cause.

涅槃經

If one hears from a good friend the profound and mysterious Law he will be beloved by all the holy saints. The supreme wisdom of the Nyorai is spread throughout space and the words of his teachings are understood only by the Buddhas. Therefore let all hear the doctrine and believe that my teaching is true. Hard indeed is it for a man to be born into this world and hard is it also to meet with the teachings of the Nyorai. Let those then who hear the Law consecrate themselves.

無量壽如來會

31. Kinds of Faith.

There are four kinds of faith: (a) Faith in Fundamentals.

This is to dwell with pleasure upon thoughts about the Absolute Principle (*Shimmyo no Hō*). (b) Faith in the unlimited merits of Buddha. This means to think always of him as near, to pray and do homage by constant meditation. It is to develop the good root and desire all wisdom. (c) Faith in the great benefit of the Law. This is to meditate constantly upon the Law and to engage in practices which will lead to complete deliverance. (d) Faith in the possibility of a priest being able to profit himself and others by his religious practices. This is to rejoice always in the knowledge that the company of Boddhisattvas is always near; and it means to seek after the deeds of truth.

起信論

There are two kinds of faith, namely: The faith that is born of hearing and the faith that is born of thought. The faith that comes simply from hearing and is not based upon thought is called imperfect faith. Then again there are two further kinds of faith, namely that which believes in the existence of the Way, and the faith which believes that there are those who have already attained. The faith which believes in the existence of the way (of salvation) but does not believe that there are those who have already attained, is called imperfect faith.

涅槃經

32. Faith in Buddha.

If anyone desires with singleness of heart to see Buddha and does not spare his own life, I together with the multitude of priests will sometime appear upon Mt. Reiju (spirit eagle mountain).

法華經

Buddha said, "If there is a Boddhisattva whose superior heart arouses in me the thoughts of fatherhood, he shall become one of the Nyorais and shall be like me, differing in nothing.

寶積經

33. Faith in the Law.

In this Law I know myself, am self-conscious, and have the ultimate understanding of equality and rightness. Therefore I teach the doctrine to monks and nuns, to faithful laymen and women, to priests of other religions and to the Brahmen. If all these hear the doctrine and turn their hearts to righteousness and with a joyous faith know the Law, the pure and merciful work will be spread widely and great will be the blessing.

雜阿含經

Everyone who through the light of the revealed Law puts his trust in me and rejoices in mercy shall enter the Buddha world.

阿含經

He who would enter Nirvana let him believe the holy Law, attain wisdom by earnestly seeking it, and consecrate himself.

雜阿含經

34. The Merit of Faith.

Even though a man have planted in his heart the good root, if he doubts the blossoms will fail to open up; but if he has pure faith the flowers (of conduct) will bloom and he shall behold Buddha. In truth, the many Buddhas dwelling in the Ten Regions will praise the merits of such a Buddha with various kinds of *Inen*, Causes and Circumstances.

十住毘婆沙論

All merits make faith their mission, and of all the treasures the treasure of faith is the most precious.

大莊嚴經

If one, upon hearing a few words of the doctrine unknown to him, feels a great ecstatic joy springing up within him, he has gained more than he would in obtaining all the treasures that fill the Three Thousand Worlds.

華嚴經

Buddha said to Miroku, "He who upon hearing the

sacred name leaps for joy and meditates on it with singleness of heart, has acquired great profit and is furnished with the supreme merit.

無量壽經

Buddha said, "He who hearing the Law forgets it not, seeing it honors it and rejoices greatly, is a good and beloved friend of mine.

無量壽經

He who hearing this doctrine rejoices and doubts not shall speedily reach the Supreme Way and be made equal to all the Nyorais.

華嚴經

35. Reasons for the Difficulty of Faith.

The clean vessel of a pure heart can not but reflect everything; but in the filthy broken vessels of the hearts of the vulgar crowd the Nyorai's image¹ is indiscernible.

華嚴經

He who believing understands and is free from pride shall with his heart behold the Nyorai. But the perverse and filthy heart shall never behold him even though it seek him through out the ages.

華嚴經

Pride, an evil heart and indolence shall not be able to believe this doctrine; but he who in a previous existence beheld the Buddha shall hear this doctrine with gladness.

無量壽經

CHAPTER III.

PRACTICAL EXHORTATIONS

36. Fear Evil.

Do not make light of little evils thinking them harmless;

1. Literally Law Body (法身).

for even drops of water, small as they are, will at length fill a large vessel.

涅槃經

Evils are born of the heart and reacting upon it destroy it ; just like rust is born of the iron which it consumes.

學辱

Rather thrust a dagger into your bosom than embrace evil ; and it is more desirable to be crushed under the weight of Mt. Shumi than to commit one evil deed.

忍辱經

37. Do Good.

Peace of mind and understanding the Way are both born of goodness. Goodness is a great armour which fears no weapon.

阿難分別經

A good man does good deeds and he passes from bliss unto bliss, from light into light ; but an evil man does evil deeds and he goes from affliction unto affliction, from darkness into darkness.

無量壽經

I see in Shaka Buddha one who during numberless *kalpas* practiced the difficult and bitter way of hardships ; thus piling up merit through *kalpa* after *kalpa* and never growing weary in seeking after the way of deliverance.

法華經

38. Err not in your Heart.

Buddha said to Shamon, "Beware of trusting your own heart ; for the heart, after all, is unreliable.

四十二章經

Be the master of your own heart and do not let it master you.

涅槃經

The heart is the source of great disasters ; keep then this heart under control.

寶雲經

Of the Five Roots the heart is the chief one ; therefore be careful to control the heart, for an uncontrolled heart is more to be feared than poisonous vipers, wild beasts, robbers or great fires.

遺教經

The body is moved by the heart (will) ; therefore get the heart under control lest the body suffer. The body is like wood and stone and knows nothing. Why then do you torture your body with your heart?

佛本行經

39. Make Upright Your Heart.

Stand resolute, keep your body erect and your conduct upright. Do every good, keep yourself under control and your body pure. Wash the filth from your heart, and make your words and conduct harmonize. Be sincere, frank and temperate, helping one another and praying with understanding. In this way you shall be able to heap up virtue.

無量壽經

If you control your will with all your might, keep yourself straight and your conduct upright, and if you do all good and refrain from all evil you shall surpass others and inherit all blessings.

無量壽經

I am not ashamed when I sit among men, and the reason I am held in esteem by them is because my heart is pure and upright.

正行經

Buddha said, " O Monks, the heart that flatters can not conform unto the Way ; therefore make your heart sincere. Moreover know this that flattery only works deception, and he who walks in the Way has nothing to do with it. Make then your heart upright and let integrity be your guiding principle.

遺教經

40. Examine Yourself.

First examine yourself and then others ; first examine your own will and then the will of others ; first examine your own principles and then the principles of others.

忠 心 經

Man usually fails to curb his own will and yet he tries to conquer the will of others. First therefore curb your own will and then shall you be able to control the will of others.

三 慧 經

A Bodhisattva knows nothing but his own heart. And why is this? Because he who knows his own heart knows the hearts of all beings, and he whose heart is pure to him the heart of every being is pure.

大 莊 嚴 法 門 經

Four things should always be kept in mind, namely : Examine first yourself and then others ; examine first your own troubles and then the troubles of others ; examine first your own will and then the wills of others ; examine first your own principles and then the principles of others.

正 行 經

41. Guard your Speech.

Buddha said, " O my disciples, refrain from meaningless words, be always on guard as to what you say, know when to speak and when to keep quiet, let your words conform unto the Law, and let your words always be edifying unto others even when making a joke.

華 嚴 經

Men of this world are prone to use their tongue like a sharp knife ; with their mouth they speak glibly about various poisons and evils, while it is the tongue itself that really poisons the body.

超 世 因 本 經

Men who speak true words gain a boundless fortune ; not

through the gifts they may receive, nor through their ascetic practices or profound learning, but solely by being truthful.

智度論

Do not use many words and put a watch upon your lips that you use no violent language, for this is what is meant by True Words.

大集經

Foolish utterances are the affliction of all mankind and they live in darkness. Life they have but it is like unto death.

正法念處經

He who is double tongued and speaks evil of others delighting to point out their faults, is a wicked man and there is no evil deed which he is not capable of doing.

華手經

42. Be Patient.

Patience is the source of all happiness.

六度集經

The happiness born of patience brings peace, prosperity, and endless joy.

忍辱經

If one tries to end strife by strife there will be strife forever. Forebearance alone can end strife and this is truly a precious law.

中阿含經

Nothing is so strong as patience; and where patience dwells malice takes flight.

四十二章經

Patience is the real cause which brings true deliverance. The understanding of the ultimate rightness and equality of things is but the fruit of patience.

優婆塞戒經

43. Be Diligent.

O monks, be diligent in your work and then nothing will

be difficult. Wherefore O monks, consecrate yourselves earnestly to your work; for even little drops of water falling ceaselessly will finally make a hole even in a stone.

遺教經

The Bodhisattva never wearies in his efforts to practice every discipline and the might of his valiancy no one can oppose; for he has satisfied every quarter of wisdom.

華嚴經

It is not necessary to wait several *kalpas* to obtain the reward; the greater the consecration, the sooner the reward.

雜譬喻經

44. Negligence.

Licentiousness is the fountainhead of all evil; sobriety, the source of all good.

涅槃經

Negligence is the enemy of all discipline. In the case of laymen negligence leads to want and industry lags because of it. With monks negligence hinders the work of deliverance from suffering and blocks the entrance to the Way.

本行經

Licentiousness stands foremost in the ranks of sins.

正法念處經

Licentiousness is the taproot of all suffering and sorrow; if then you desire to escape from suffering fling away licentiousness.

正法念處經

45. Guard Chastity.

O my disciples, flee from fornication, know how to be content with your own wife, and do not even for a single moment lust after another woman.

華嚴經

Fornication is an act of impurity. He who falls into this temptation loses the straight Way, ruins his own life and early

ends in the grave. His sin will lead to obstinacy and stupidity, and in the next world he will be doomed to the evil way. Wherefore be careful that you do not get entangled in sensuality.

八 師 經

Buddha said, "Sell not your love for gain, O men and women, for this can not lead to a righteous life.

梵 網 經

46. Have a Sense of Shame.

A sense of shame is a garment for all goodness.

大 雲 經

If the dirt and filth (of the heart) is washed off with tears of penitence both body and soul will become vessels of cleanliness and purity.

心 地 觀 經

He who has a feeling of shame and humiliation shall have his sins wiped out and he shall become as clean and pure as before.

涅槃經

There are two wonderful laws in the world which shield man, namely: The feeling of shame and humiliation. Without these two laws mankind would be on a level with the beasts; whether one is a father or mother, older or younger brother, wife or child, wise man or teacher, great or small.

增 一 阿 含 經

47. Be Honest.

Honesty is the Paradise of the Bodhisattva.

維 摩 經

The Way is born of the heart; if the heart is upright the Way will be open.

佛 般 槃 涅槃經

O disciples, shun every kind of theft, know that you shall

not lack any of the necessities of life ; and take nothing that belongs to others unless it is given to you.

華嚴經

The Nyorais of the Ten Regions pass through life and death by the one road of honesty.

圓覺經

48. Be not Drunken with Wine.

Wine is the source of vice and all evils. He who avoids wine will be saved from many a sin.

涅槃經

He who drinks wine sustains a sixfold loss, namely : Loss of property, loss of health, becomes involved in quarrels, gets into bad repute, loses his temper, and loss of wisdom day by day.

長阿含經

He who henceforth makes me his master must avoid tasting even so small a drop of wine as the dew drop falling from a blade of grass.

四分律

49. Know how to be Content.

He who does not know to be content with what he has is poor however rich he may be ; but he who has learned to be content is rich even though he may have very little.

遺教經

Buddha said, " O monks, excessive wants are the seat of suffering ; and the labor and weariness of this world of life and death arise from covetousness. Remember that he who wants little and so is above the concerns of this life, is perfectly free both as to body and mind.

八大人覺經

Contentment is the domain of wealth and pleasure, of peace and rest. The contented man is happy and at peace even though his bed is the bare ground ; while the man who knows

not the secret of being content is not satisfied even when dwelling in heavenly places.

遺教經

50. Cultivate Wisdom.

Wisdom is the strong ship which carries us across the sea of life and death. It is the light-house which lights up the encircling darkness; it is the good medicine for all patients, and the sharp axe which cuts down the trees of passions.

遺教經

The advent of truth and wisdom is like the sunrise which drives away darkness no one knows whence.

阿闍世王經

51. Repent.

Even if one commits a serious crime, its traces will be wiped out if one repents. If one repents daily with all ones might the root of sin will forever be torn out.

增一阿含經

A man may commit a grave sin, but if he takes himself seriously in hands and truly repents so that he will desire to sin no more, the effects of his sin will be eradicated.

業報差別經

My evil deeds in the past were all produced from the original avarice, anger and stupidity inherent in my nature. I now repent of all that has proceeded from my body, word and will.

華嚴經

If you would repent call upon all the Buddhas of the universe, read the scriptures, make vows with a sincerity of heart, and seek to destroy every evil deed of body and soul; for thus shall your sins be blotted out moment by moment.

觀普賢經

52. Know how to be Thankful.

He who knows how to be thankful does not destroy the

good root of virtue even though he is hanging between life and death, but he who does not know gratitude destroys the good root. Therefore all the Buddhas praise those who gratefully repay benefits bestowed upon them.

大方廣不思議境界經

Gratitude is the foundation of great mercy and the door that leads to good deeds. A grateful man is beloved and esteemed by men, his name will be made famous, after death he will be born into heaven and at last he will be perfect in the ways of Buddha. An ungrateful man is even lower than the brutes.

智度論

53. Be Loyal to Your Lord.

A state without a ruler is like a body without a head ; it can not exist very long.

佛說自愛經

Prosperity and happiness of a people depend upon the King.

心地觀經

The King looks upon his subjects with a heart of mercy as if they were his children ; and the people regard the king as their father.

勝軍王所問經

Great and wide are the mercy and virtue of a righteous king. He who knows no gratitude towards the king shall suffer for it.

心地觀經

When you see the king entertain a feeling of reverence in your mind ; and when you are in the presence of your parents show affection.

妙法聖念處經

54. Obey your Parents.

Nothing is greater than filial piety, for it is the culmination

of virtue. The culmination of all wickedness is ungratefulness to parents.

忍辱經

A devotional service to parents is more noble than giving alms, even though the pile of treasure disbursed should reach from the earth into the twenty-eighth heaven.

末羅末經

Filial piety is more noble than devotion to the demons and gods that inhabit heaven and earth; for parents are indeed the highest gods.

四十二章經

Filial piety and devotional service to parents bring merit equal to the merit of a Bodhisattva of one incarnation.

增一阿含經

If there is no Buddha in the world be good to your parents; for to be good to ones parents is to minister unto Buddha.

大集經

Food, drink and treasures are not sufficient to express ones gratitude for the love of parents; the best expression is shown by turning them to the right doctrine by *Indo*, (saying mass for the spirits of ancestors and so guiding them on the Way).

不思議光經

55. Duties of Parents.

The duties of parents towards their children are five, namely: See to it that they shun evil and do good, teach them reading and writing, teach them to observe the doctrines and commandments (of Buddhism), see to it that they get married, and pass on to them the property of the family.

六方禮經

56. Relation of Master and Disciple.

The disciple in following his master should be careful not to tread upon his masters shadow.

沙彌威儀經

He who knows gratitude toward his teacher pays heed to the teacher's words when he is in his presence; and in his teacher's absence he meditates upon his teachings.

忠 信 經

There are five things which a disciple observes in his devotion to his teacher: He supplies his wants, does him homage and bestows upon him a devotional service, honors and reveres him, gives implicit and respectful obedience to his commands, gives heed to his instruction in the Law and observes the teaching never forgetting it.

長 阿 含 經

A teacher should observe the following five principles towards his disciple: He should train him in accordance with the teachings of the Law, teach what the disciple has not yet learned, make him appreciate the moral value of the doctrines, choose good friends for him, and give him his best and fullest knowledge.

長 阿 含 經

57. Honor the Wise and Holy.

The virtuous man should be regarded as a Buddha.

吉 凶 經

Be not haughty in the presence of a wise man, nor slander the good man.

吉 凶 經

For an evil man to slander a wise man is like spitting at the heavens; the spit will never reach the heavens but only fall on the face of the spitter. And again it is like throwing dust against the wind which ends in being blown against the one who tries it. He who reviles the wise only brings calamity upon himself.

四 十 二 章 經

58. Choose your Friends.

If a man has wise and good men for friends his heart and

body will be made clean both inwardly and outwardly. Such men are the really true, good men.

大莊嚴經論

Wise men are the source of all bliss; in this world they help us escape the prisons of kings and after death they protect us from the gates of the Three Infernal Regions. Thus our ascending into heaven and our entering upon the Way are made possible through the help of good friends.

歎豫經

59. Rules of Friendship.

There are three rules which a friend should observe towards a friend, namely: Admonish him when at fault, cherish with a deep joy whatever good there is in him, stand by him in time of trouble.

因果經

A friend should not be forsaken simply on the strength of some other person's evil report. If you hear your friend evilly spoken of, be all the more careful to find out the truth in the matter.

根本毘奈經

60. The Family.

Let father and son, brother and sister, husband and wife, all the members of the family and all relatives love and respect each other; and never let them entertain a feeling of bitterness and hatred. Those who have great possessions should not be avaricious toward those who have little. Word and conduct should harmonize and all inconsistency in dealing with one another should be avoided.

無量壽經

If all are faithful there will be peace in the home and fortune will smile upon the family naturally and without there being any need to have it bestowed by the gods.

阿難分別經

61. Duties of Husband and Wife.

A husband should support and please his wife by observing the following five points: He should respect her with a sincere heart, never bear any ill will against her, love her with pure affection, give her whatever food and clothing she may need, and from time to time present her with gifts to adorn her person.

善生子經

A good wife spares not her own life and under no circumstances does she do anything contrary to her husband's will.

增一阿含經

Only a chaste, wise and clever wife is fit to bring up children; and children who have such a mother can not fail to become men and women of great character.

增一阿含經

62. Mercy.

All the doctrines of Buddhism are grounded in mercy.

華嚴經

Every virtue has mercy as its root.

涅槃經

The heart of mercy is the *Inn*, Cause and Circumstance of all peace and pleasure.

優婆塞戒經

He who shows pity towards a beggar opens the prison gates of Hungry Spirits.

菩薩本行經

He who gives alms shall receive a blessing; he who shows mercy shall never be hated; he who does good destroys evil; and he who conquers his evil desires shall be free from all trouble.

長阿含經

He who gives alms with a view of obtaining birth into heaven, or does it in order to make a name for himself and

receive a reward in return, or again is kind being prompted only by a feeling of fear, shall in no way obtain the pure fruit.

分別業報經

63. Love all.

He who walks in the way of benevolence and shows mercy loving all and saving many, shall obtain the Eleven Blessings and shall always be attended by fortune. These Eleven Blessings are: A restful sleep, peace when awake, without bad dreams, protected by Heaven, beloved by men, immune to poison, not in danger of water, not in danger of fire, always prosperous, and after death born into Heaven.

法句經

Do nothing unto others which you would not have done unto yourself.

五苦章苦經

Nothing lives which does not fear the sword and rod and which does not love life. Therefore treat others as you would yourself. Do not kill nor wield the big stick.

涅槃經

To spare not oneself in saving others is the noblest. The second grade of nobility is to save others and yourself; the third rule in point of nobility is to save yourself when you can not save others; and the lowest is to save neither yourself nor others.

寶積經

64. Pray to Buddha.

Know ye all that he who repeats the *Nembutsu* (*Namu Amida Butsu*¹), is the very White Lotus Flower (most superior) among men. Kwanjeon Bosatsu and Daiseishi Bosatsu will become his intimate friends. He is on the right way and will be born in the dwellings of various Buddhas.

觀無量壽經

1. For the meaning of the prayer, *Namu Amida Butsu* see A Catechism of the Shin Sect. pp. 370-71 in T.A.S.J. Vol. XXXVIII: Part V.

He who sets his heart, concentrates his mind, and sits absorbed in silent meditation on the Phenomena Body of Buddha, shall have a heart like that of Buddha and shall in no way differ from him. Such a one shall not be a prey to evil even though living in this world of passions, and in the future world he shall receive the showers of blessings that fall from the Law.

觀佛經

He who with a steady heart raises his voice and without ceasing prays the prayer, *Namu Amida Butsu*, shall be freed from his sins committed during eighty *kalpas* of life and death, and he shall obtain birth into Paradise.

觀無量壽經

65. The Law of Nursing.

Let him who nurses others discriminate between medicines, be diligent, get up first and retire last, be brave and not slothful, sleep very little, say mass according to the Law, fast frequently, and instruct the patient in the Law.

增一阿含經

Let him who nurses others be careful not to tell the patient that he can not live even though he is certain that death is nigh. Rather let him instruct the patient regarding the Three Treasures and lead him to say mass and think about Buddha, the Law, and the Priesthood. Let him urge the patient to confess his sins, teaching him that all his sufferings in sickness are but the result of sins committed during a former existence. Even though the patient gets angry and reviles and scolds, the nurse should keep silent and not talk back nor forsake the patient.

善生經

Let the nurse praise the patient for whatever progress in the truth he has made, for it is impossible to restore him to his original goodness by reviling.

十誦律

For the sake of the patient one should skilfully instruct him in the mysterious *sutras* and Laws and explain to him through allegories the *Inen*, Law of Cause and Circumstance. He who does this shall not fail to reap the fruits of his heart's desire.

隨願往生經

LECTURES DELIVERED
IN THE PRESENCE OF
HIS IMPERIAL MAJESTY THE EMPEROR
OF JAPAN.

BY
The Late Baron MOTODA.

EXTRACTS FROM A TRANSLATION
BY
N. ASAJI & J. C. PRINGLE.



1912.

INTRODUCTORY NOTE.

The volume translated was published on Jan. 15th, 1910. It contains 200 pages of the text of lectures delivered by Baron Motoda Toya in the presence of His Majesty the reigning Emperor of Japan. This is divided into fifteen parts, each part having as title a text from the Chinese classics. The titles of chapters I to XI inclusive are taken from the Analects of Confucius, those of XII and XIII from the Book of Historical Records and those of XIV and XV from the Book of Changes. This text was first published by Mr. Tekka Yoshimoto in 1900. The publisher of the present edition is Mr. Tokutomi I-ichiro. The volume translated also contains an epilogue, being an appreciation of Baron Motoda by Mr. Tokutomi, covering 23 pages, and an introduction by the same writer extending to 56 pages.

From this last we learn that Motoda Toya was born at Kumamoto in 1818 A.D. of a *samurai* family enjoying an allowance of 550 *koku*.¹ He succeeded his father in A.D. 1859, at the age of 41. He seems to have lived the life of a retired student till 1865 when he was appointed *daimyo's* messenger. However Mr. Tokutomi quotes *in extenso* a poem written by Motoda in Chinese in 1850, in which he expresses his dissatisfaction with the fettering character of the existing régime. This is the first of the extracts given below. What he especially resented was the lack of opportunity for men of talent to rise in the service of the state. According to Confucius failure to provide this opportunity was the gravest danger that could threaten a country, and Motoda harps continually on the point in these

1. Of rice. 1 *koku*=4.96 bushels.

lectures. Mr. Tokutomi tells us that Motoda took for his text, the very first time he lectured before the Emperor, Confucius' saying "The ruler should see to it that no men of talent are left out of the administrative corps, and no men of wit allowed to remain in the field" (that is, unofficial life.) He quotes Motoda as having confided to a friend that "he had been longing for thirty years to expound this, but the jealousy of the *samurai* and common people had prevented his coming to the front." He believed the evil could be remedied by placing all power in the hands of an absolutely autocratic emperor. All that would remain to ensure the well being of the state would be to secure as Emperor a man of faultless character, another Gyo or Shun. This Motoda firmly believed he could himself achieve, if only he was given a chance of expounding Confucius to His Majesty. This point is most clearly brought out in a letter written in Chinese by Motoda to the Right Hand Minister Iwakura on September 9th, 1873, which is the second of the following extracts. A ruler of such a character would inevitably draw out the best side of his subjects, a notion which Motoda pithily expressed in a poem of 28 Chinese syllables, when called upon to extemporize such a composition at a banquet given by the Minister Sanjo on the 25th of May, 1871. This appears as extract No. 3. He had been appointed to the Household Department in 1868: made lecturer on Confucius to the Household in 1870, and lecturer on Confucius in the Presence in 1871, giving his first lecture on June 4th. He was then 53. Motoda's own account of the circumstances immediately leading to this appointment is quoted by Mr. Tokutomi and gives the reader a glimpse of the circle then in control of Japan. In 1878, at the age of 60 he was also attached to the Household of the Empress. "He won," says Tokutomi, "the confidence of the Emperor and Empress to an incomparably greater extent than any other of their subjects." He enjoyed it continuously until 1891, when, at the age of 73, he died.

The three main extracts reproduce, to the best of the trans-

lators' ability, chapters I, VI and XIV of the text of the lectures, exactly as Mr. Tokutomi gives it. The foot notes such as they are, are supplied by the translators. There is nothing to indicate the dates of the lectures which appear as chapters I and VI. Chapter XIV incidentally supplies its own date, as 1890. Chapter XII is dated 1879 by Mr. Tokutomi and it is probably safe to infer that the lectures contained in chapters I and VI were delivered before that date.

EXTRACT I.

Mr. Tokutomi says :—

Of the circumstances of the earlier period we can get a sketch from a poetical composition of his entitled "Recollections of old days" and dated Ka-ei year 3 (A.D. 1850).

Musing on early days I call to mind
 Myself when I had but a score of years :¹
 A clan-school boy on doughty deeds intent !
 From our broad territories were gathered there
 A band of stalwarts. Keen the rivalry
 To woo the historic muses, and to grasp
 The meaning of the oracular *Analects*.²
 Teki and O I wot were unsurpassed
 By any, I the third clung close to them
 As glue to lacquer. O a mighty man
 Of valour, with a spirit broad and free,
 Eager on whale or turtle back to cross
 The deep blue sea. While Teki was content
 To tread the solid earth, deep in his breast
 Hiding abilities equal to the tasks
 Of rule imperial. Each to the other owed
 Allegiance, love, and blameless chivalry.

1. 1838 A.D. Japanese text, introduction pp. 7-8.

2. The *Analects* of Confucius.

"Kanchu¹ Hoshiku² Shoka³ and Sosan⁴
 Were noble, but they yet shall rivalled be
 By my dear friends ; " so thought each one of us.
 Our venerable teacher Shin rejoiced
 In strenuous pupils ; blithely he revealed
 His loyal heart, and in such wise that we
 Needs must engraft his spirit on our own.
 I, through my friends, became the teacher's friend
 And, with my heart and soul, daily his steps
 Marking I followed. Likewise in those days
 The venerable Bei, of th' antique mould
 Of virtue he, ranked high as conduct's guide
 Among us *samurai*. Twin were his aims,
 Lifting high eyes he longed to make his lord
 The peer of Gyo⁵ and Shun,⁶ the folk beneath
 To bless with ablest peace fullest government.
 " In such an age should I with paltry plea
 Of feebleness in letters stand aside ? "
 " No ! " quick replied my heart, " into the midst,
 Contending for the good ! " Then fared I forth
 Eastward across the Bungo mountain chain
 Visiting the sages yonder, then to the west
 Seeking the truth about my country's case
 Beyond the Nagasaki Bay. It seemed
 Our military statesmen yet could make
 Us open eyes of wonder at new plans,
 While Mito's warriors dinned into our ears
 Words of astounding import. Soon me thought

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- 1. Chinese—Kuau Chung. Minister to Kanko ruler of Sei, died 634 B.C.
 - 2. „ —Pau Hsu. Hoshiku successor to Kanchu.
 - 3. „ —Hsian Ho. Minister of Kan (Chinese—Han).
 - 4. „ —Tsan Tsan. Minister of Sei but succeeded Shoka in Kan when the latter died.
 - 5. Chinese—Yao, according to tradition, Emperor of China B.C. 2356 to 2258.
 - 6. According to tradition, Emperor of China B.C. 2258 to 2197.

Our world will see the light of glorious days
 And gracious government. But These sad days!
 Motionless isolation is the rule,
 Fettering the souls that long to meet and lift
 Each other up as clouds borne on the breeze.
 Such clouds are fain to melt in These bad days
 Scatt'ring in rain, the while the dragon's self
 (Mystical incarnation of the power
 Ever renewed in th' aspirations of mankind)
 Hides in his lair, and heaven and earth grow dark.
 I cannot speak out to my fellow men,
 But in my chamber at the midnight hour
 I mourn my country ; but my mourning vain
 Locked in my breast I keep, and all the while
 Yearn like a lonely stork to wing my way
 With piercing cries over our "Great Marsh Land" ¹
 No swan ambitious soaring o'er the clouds
 Flaunting my own superiority,
 But simply that my passion may not burn
 To ashes idly, or, lone little one,
 Myself reach fruitless end. Is Heaven's will
 Never again to be done here on earth ?
 The shafts of faith can pierce the granite's self !
 Rouse thee old dragon ! and on tempest blast
 Storm cloud and rolling thunder ranging wide
 Move Heaven Itself to grim activity !

The men referred to in the poem as O and Teki are the
 teachers Yokoï Shonan² and Ogi Reimon.

1. One of the earliest names of Japan.

2. Assassinated in 1869 as an advocate of intercourse with the west.

EXTRACT II.¹

To Iwakura, Right Hand Minister, these :—²

ESSENTIALS FOR THE GUIDANCE OF EMPERORS.

In these days, when the world contains a whole array of powerful nations, we naturally ask ourselves how it is that our little one-island empire has so far escaped insult from each and all of the unnumbered principalities whom she confronts alone. Does it arise from the greater excellence of our methods of administration? from the higher level of our national intelligence? from our successful competition with them in the arts and sciences? from the military strength we can pit against theirs? Undoubtedly not. It is simply because we stand absolutely alone in the world in our possession of a House in Whose Sovereignty, as in Their Descent from the gods, there has been, through countless generations, neither change nor shadow of turning. It is this that we Their people, Their children, must never for an instant forget, nay, rather, shedding tears of joy, and dancing for gladness before Them, lift up adoring hearts in service unending. Furthermore we are subjects who yield a faithful allegiance, not only in outward seeming but in very truth, not a lip service but one which reaches down into the very roots of life.

Hence it follows that if the Imperial Virtue were to fall short of that of yore but by the tiniest fraction, the myriads of our foes who stand round about looking upon us, strong in their many inventions and o'erflowing treasures, would ask in scorn "What have we to fear from them!" What we cherished in adoring gladness will then become a source of terror! Let us walk warily taking thought betimes. What was the great foundation stone our earliest princes laid? What but the Imperial Heart Itself! What are It's attributes? Serene intelli-

1. Japanese text, introduction pages 21 to 26 inclusive.

2. Written on Sept. 9th, 1873.

gence, benevolent love, knowledge of men, and specific direction of his love upon his subjects. Not yet has the sun of His Majesty's intellect irradiated the earth, nor have the arms of His benevolence yet opened wide to embrace mankind. This is a dangerous situation: for, should an Emperor *at this undeveloped stage* form the vain wish of administering the Empire, the performance however brilliant, nay, however magnificent, will be but a hollow pantomime of worthy government; and the minds of the whole people will be diverted from thoughts of genuine achievement to its mere outward semblance.

Let however the mind of the Emperor be once formed, then, even though you neither see perfect administration everywhere, nor a complete set of codes in operation, you will find the heart of every subject throbbing with appreciation: the solid worth of the Emperor's work will appeal to them; His undertakings will prosper; and without waiting for specific commands the people will fall into line behind Him like water finding its own level. It follows that it is at once the paramount duty and all-important business of subjects to secure the formation of their Emperor's mind.

Again, all Emperors are not born with similar characters. They cannot always be exactly like the holy Emperors of old. The selection of the reigning Emperor's tutor therefore becomes the supreme question. Now in the ordinary course of nature we only attain to second class excellence in an accomplishment even though we choose, as we presumably would choose, a first class teacher; while if our teacher is second class, our attainment will be third class, and so on down the series. The formation of their Emperor's mind is for subjects the art par excellence, and they are not likely to secure first class work from a second or third rate tutor.

The most supremely qualified person in the empire must be chosen; he must be as intimate with his Master as a fish is with its native element water, as the vital organs of the body

are with one another. Then and then only will the Emperor really benefit by the training and education he will give Him.

In practice this supreme person is hard to find. When he is found he is entrusted not with this task but with that of governing the country. The posts of Right and Left Hand Chamberlains in the Palace are filled by second and third rate men.

The Great Minister and the Right and Left Hand Ministers have titles which suggest that they assist in the training of their Master's character, but in practice they are merely His intermediaries in the business of government. They bring Him reports and make known His decrees but they never gain that intimacy without which no real assistance in the development of His faculties can be rendered Him. The courtiers, on the other hand, take no part in the business of the nation. Their duties pertain only to the petty details of the Household. Under the circumstances, however great their desire may be to bring to light the splendours of their Master's intelligence, or to extend the radius of His benevolent love, it is extremely difficult for them to do any thing of the kind.

Of all evils ancient and modern there is none greater than the divorce of Palace or Household from ministerial duties. It is that accounts for the failure of ministers to gain the implicit confidence of the Emperor; and it is this therefore that calls so urgently for reform. The calling of the Son of Heaven is to act for Heaven itself in supporting the helpless millions and bringing order into their ten thousand troubles: the minister's part is to act for the Son of Heaven in comforting the subjects and rendering assistance in the administration of affairs.

The persons (bodily manifestation) of the Emperor and his subjects are quite different, but the work of both alike is to manifest in its proper sequence the Divine (Heavenly) Purpose. The courtiers are responsible for the protection and care of the Emperor's mind and body, but they form only a part of the whole corps of His attendants: that part of the Services of His Person which

consists of guidance is the prime duty of the Great and Right and Left Hand Ministers and must not be thrown entirely upon the courtiers. At the present moment the only three men of first class ability in the country are actually occupying those three posts. Consequently the responsibility of the incumbents of those offices, serving as advisers to the Emperor in His various undertakings, is the more obvious.

In the present régime the Great and Right and Left Hand Ministers and two or three of the Councillors are in daily attendance in the Imperial apartments and observe at close quarters His Majesty's movements and His manner of receiving His guests. They hear about, in fact take part in, everything that is done in the Palace. They approach the Jewelled Throne itself. They discuss the Emperor's character. They comment on the administration. They talk of old times and of the present day: of peace and war; of the tokens of success and failure. They are present in the Imperial lecture hall, asking questions on difficult points in the classics or history.

They accompany His Majesty to the parade ground and pass their opinion on good and bad tactics and on the art of war. They are present at the banquets in the Palace. They take their part in the light conversation of the courtiers. They drive out, sitting in the same carriage with their Emperor, and visit the houses and gardens of the various ministers. They accompany Him through the streets of the cities and into the villages: even when sleeping and eating He likes to have them near Him. Again they enjoy at all times perfect security. Living together by their Master's side, their existence is one of comfort and the satisfaction of every desire. While they are free from the observance of the ceremonial due to rank, they are privileged to assist in the training of His Majesty, and to wield some personal influence over Him. But they do not submit those grave, earnest, uncompromising, remonstrances which however little they may be known or understood by outsiders are essential to the advancement of their Master's knowledge

and the development of His Virtue. In fact the progress or otherwise of the Imperial Character is left to one or two courtiers, and it is that which makes the importance of the service the resident crown officers are called upon to render.

The *courtier* alone knows what takes place in the Palace after the *Ministers* have gone home, and, most important of all, the life of the Emperor as a husband. Fountainhead as that is of the very moral existence of a man, when anything is amiss there, the mischief is incalculable. Who shall make light of the necessity of choosing good resident officers?

Under a court system reformed as I am suggesting, not only the grand chamberlains *but also* the Ministers of State will be constantly at the Emperor's side assisting in the building up of His character.

The men selected for this duty must be loyal, faithful, upright, gentle, and sincere, besides being learned and intellectual. When the offices are filled by such men, the divorce between Household and administrative, private and public, business must come to an end. Court and cabinet must work harmoniously together. His officers will share in every word and movement of the Emperor, in all that He sees and hears. Whenever He displays interest in a subject they will welcome the inclination and lead Him on to still nobler efforts. His serene heart will be touched by the generous devotion of their service.

Sometimes they will startle Him into attention by words more faithful than flattering. They will draw Him out by jests and arguments: keeping Him cheerful by the encouragement of pleasurable occupations: training His mental habits by scientific expositions: instructing Him in the highest accomplishments; but, in all alike, never for a single moment losing sight of the twin goal—the enrichment of His Mind and the moulding of His Character. This is no task for one or two men. Ministers of state and courtiers must work together as one man to make success even possible.

With the court and cabinet functioning like one body and

the resident and non-resident officers giving every assistance in their power, it should be possible to form the Emperor's character in ten years. It all depends upon the devotion of the officers. I-in¹ felt the disgrace of not having brought his master up to the level of Gyo² and Shun³ to be as crushing as a public flogging: but later, as minister to Tai Ko⁴ he succeeded in making a reformed character of that monarch. Komei⁵ vowed that death alone should conclude his whole hearted service to his master, and even in death afforded to Ryuzen⁶ the moral support he needed to keep him faithful to a high standard of conduct. Our own Imperial annals tell of an analogous moral triumph achieved by Fujiwara Momokawa Minister under the Emperor Konin, who, after recommending the appointment of Kwammu, afterwards Emperor, as heir apparent, refused to leave the palace gate till his perseverance had overcome all opposition, though it meant waiting forty days!

In each case we find devotion as completely devoid of selfinterest as it is unconscious of fatigue. The subjects who are called upon to wait upon their Imperial Master whether within or without the Palace gates, realizing the awful responsibility of functioning as His actual brains! must feel—should the ensuing activities fall short of the merit of those of the Emperors Jimmu⁷ and Ojin⁸—that their disgrace is tantamount to that of a public flogging. Their devotion must be ready to count a forty days vigil as nothing if by it they can score but one on the credit, wipe off but one on the debit, side of the merit account.

Uniting their efforts till they become the expression of but one mind, they must look neither for remission from toil, nor

1. A prime minister under the Ka dynasty.

2. Chinese—Yao.

3. " —Shun.

4. " —Tai Kia. The successor to the throne.

5. " —Kung Ming. Prime minister in Shoku Kan 200 A.D.

6. " —Liu Shan.

7. Traditional first emperor of Japan. Accession 660 B.C.

8. A.D. 270-310.

slackening of determination till death brings both. Contrariwise should they despair of success, alleging inadequacy of natural endowment or lack of capacity in their Master, and laying the blame of their failure on Him, they would commit the most heinous offence of which a subject is capable, presenting a spectacle fit to break the hearts of Momokawa, I-in, or Shokatsu.¹

By an irrefragable law of our being everything under heaven can be achieved when we unite to achieve it; when we fail to do so, nothing. But when I say "unite" I do not mean a careless complaisance about one another's views, but rather a fine frenzy of genuine devotion steadily focussed upon one supreme object. Before the spectacle of hearts filled with an unassuageable love of the Master banded together in single hearted zeal for His Service is there a man with soul so dead as to stand aloof from so goodly a company? There is a proverb which says, "Men, if there are enough of them, can conquer Heaven": and another which says, "Determination can put the devil himself to flight."

That being so a company of men who set their faces hard enough could work their wicked will though the heavenly gods themselves desired to thwart them. How much more then will the invincible power of united hearts be seen when our loyal people join their forces to seek the advancement of the Emperor's Virtue, Heaven ensuing them and the gods shouting for joy!

The recent restoration of our ancient régime was successful in spite of difficulty. Inflexible was the determination, indefatigable the loyalty of the nation. Not a heart but beat in unison. What else but the moving sight of our unity could have drawn from Heaven such a token of favour, from the gods such signs of joy! To the captains of our people I say, Be the progress of the Ineffable Virtue of the Sacred Person the passion of your lives! Fired by this example the people, each intent upon his

several duty, will advance in the invincible might of harmonious energy! Then who can doubt that our Master will prove another Jimmu, another Ojin? and our Empire front and flout the world?

Meiji 6th year 9th Month (September 1873).

MOTODA GIFU,

Officer of the 5th rank in the Household
Department.

EXTRACT III.¹

When Lord and liege in love abide,
Twined hearts good government provide :
Of discontent the empire's free :
The crowd seems but one man to be.

1. Japanese text, introduction page 13.

EXTRACT IV.¹—CHAPTER I.

ANALECTS BOOK I CHAPTER I "TO LEARN AND"

A Tentative Elucidation of the Ancient Work by the Emperor Ojin on the "Duty of an Emperor."

I will venture to begin. Your Majesty is pleased to give audience to the first of a course of lectures on the Confucian Analects. First let me explain the position occupied by this book. The book was introduced to Japan by the Emperor Ojin and enables us to understand His Majesty's "Way." More than that, it was by means of this book that he laid the first foundations of systematic morality in our country. Our civilization dates from the introduction of this book. It is true there were books, both Japanese and foreign, to be found up and down the country, but nothing, till this came, really worthy of the name of a book. There were also no doubt the histories and traditional records, written in the ancient script,² but we cannot make very much out of them. At any rate before the time of the Emperor Ojin there was absolutely nothing in the way of moral instruction.

**We need the Analects to Enable us to Render Clear and
Explicit the Content of the Perfect Character bequeathed
to our Imperial line by its Heavenly Ancestress.**

The Ancient record tells us, and it is presumably true, that

1. Japanese text, pages 1 to 34 of the lectures.

2. He refers to the materials from which the Kojiki and Nihongi were compiled. Tokutomi.

Ninigi-no-Mikoto opened up Japan. Faithful to the command he had received on parting from the Heavenly Ancestress, he contemplated the path of virtue and turned the hearts of the people towards it. The successive emperors in turn handed on the Divine Command, carried out the instructions of the Goddess, and conferred on their people the blessings of government. It was throughout a practical application of innate virtue, inspired by mystical communion directly with the Soul of the Ancestress. For theory the Heavenly Treasures sufficiently symbolized to them the high distances and depths of God. There is not a trace of the delivery of anything like philosophic discourse. With the lapse of many generations and in consequence of the increasingly active mentality of the people, the sincerity of their allegiance to the High Path of Supreme Virtue handed down by the Goddess fell under the shadow of doubt. Without specific history lectures its high calling could not be kept clearly before the minds of the whole nation. This very necessity made Japan aware of her literary poverty. Fortunately there were the Analects. They were available in Kudara, a territory subject to him in Korea. Thence the Emperor Ojin fetched them. They agreed precisely with the principles in practise at his own court, and he proceeded to give recitations of them. Further he took Wani into his service as teacher, and commanded the Crown Prince Waka Ira Tsuko to attach himself to him as a disciple, and use the Analects as his text book. This was the method he adopted of developing and expanding the High Path of Supreme Virtue handed down by the Heavenly Ancestress. It was to this book of Analects that the Emperor was inspired to turn when he wished to elucidate in full measure the high distances and profound depths of the Imperial Way, and lay its foundations broad and strong over the whole empire. That deep hold upon the hearts of our people to-day of the principles of benevolence, justice, loyalty and filial piety, which has produced such a galaxy of brilliant men, and given our Empire its position

of sublime independence before all the world, is an inheritance which we owe to the never failing piety of the whole line of our sainted emperors, but most of all, with due reverence let us admit it, to the Emperor Ojin.

The Way of Confucius and the Way of the Gods.

We must adore this book because through it we come to understand that Emperor's methods. There is no Japanese book which can take precedence of this volume. Minamoto Chikafusa,¹ who explains the virtues of the Three Heavenly Treasures in his "True account of the Imperial Line" makes them symbols of Wisdom Benevolence and Courage basing his argument upon the Doctrine of the Mean. Kumazawa Ryokai,² in his "Difficulties in the 'Great Learning'" also uses the Doctrine of the Mean, when he gives his explanation of the Heavenly Treasures. But that Doctrine of the Mean of theirs is based entirely upon the Analects. It is therefore no private opinion of mine that it is to the Analects we must look if we desire to comprehend the Imperial Way. Shallow and second rate Chinese scholars³ call this Confucianism, "Chinese learning," the "Way of the Sages," *Judo*, and aver that the Way of the Japanese is *Shinto*, and different. Such men are not philosophers. It is the Way of Heaven and Earth and of man as moral being: the Way of our ancient emperors, and it is *Shinto* (Way of the Gods) on its mystical side, *Judo* (Confucianism) on its intellectual side. The propagator of the doctrine of which these are the two aspects was Confucius himself, and the book which contains his teaching on it is the Analects. That is why the Emperor Ojin respected the book himself, made the Crown Prince learn it, gave it its vogue in the Court, taught it to the people, and bequeathed it to the countless generations of Japan.

1. A supporter of Godaigo Tenno: First half of the 14th Century A.D.

2. A retainer of Ikeda Mitsumasa, daimyo of Bingo. 18th Century A.D.

3. That is, Japanese who devote themselves to the study of the Chinese classics.

Is there any man born in Japan, and desirous of walking in the Way of Japan? Let him adore and observe the Emperor Ojin's behest! Let him read this book!

Our Imperial Line and the Confucian Analects.¹

The benevolent and virtuous reign of the Emperor Nintoku² corresponded exactly with the principles laid down in the analects, and I need not remind you that he is admitted to be the holiest emperor in the line. The Emperor Tenchi³ and his adviser Kamatari sought instruction from Nan-En in Confucianism. I will make bold to say that this Emperor's intelligence and strength of character make him as perfect a counterpart of Gyo⁴ and Shun as the two portions of a seal make of one another. The Emperor Mombu⁵ was the first to hold a commemoration ceremony in honour of Confucius, and it was largely by him that our educational system was perfected.

The Empresses Gemmyo⁶ and Gensho⁷ were great patronesses of scholars, and it may be permissible to style them, with due reverence, the Yao and Shun of the fair sex. The Emperor Kwammu⁸ was pleased to value the lectures of the aged Sugawara; succeeded in finding good men to serve him both in the civil and military departments; and has left us a reign, illustrious beyond those of his predecessors for wisdom combined with vigour. To the Emperor Uda,⁹ the patron of Michizane, we owe the saying "He who would know the Way, must seek it in the six classics." Conspicuous from childhood for the candour of his disposition, august listener at the lectures of O-e Masafusa from the days when he was Crown Prince, the Emperor Gosanjo¹⁰ made his most powerful subjects tremble and obey by his unflinching rectitude. Despite the final failure of the attempted Imperial Restoration the reign of the Emperor Godaigo¹¹ remains conspicuous for the preeminent constancy dis-

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| 1. Japanese text page 4. | 5. A.D. 697-707. | 9. A.D. 887-898. |
| 2. A.D. 313-397. | 6. A.D. 708-715. | 10. A.D. 1068-1072. |
| 3. A.D. 668-671. | 7. A.D. 715-723. | 11. A.D. 1318-1338. |
| 4. Chinese--Yao. | 8. A.D. 782-805. | |

played by the heroes of it. This was largely due to the philosophy of Confucius and Mencius, upon which Fujifusa and Chikafusa, his ministers, based their actions, Buddhists though they were. The sublime character of the Emperor Gokomyo¹ remains a *stupormundi* to this day, and he was an ardent student of Confucius.

The Way of Our Former Emperors and the Confucian Way.²

From the Emperor Ojin downwards, the reigns in which history and tradition agree to prove that the Emperors were believers in the practical philosophy of Confucius have been serene and prosperous, while under Buddhist or literary Emperors, the great barons have set at nought the orders of the court, and civil war has never failed to break out. Our ancient emperors were Confucianists, disciples of the one sound philosophy alike of the universe and of the relations of men to one another. Sound metaphysics and sound ethics mean an empire at peace, and the converse is true. What is your Majesty's gracious purpose in giving audience to this lecture to-day? Just your belief in the value of these very Analects.

It all Depends upon the Single Character "Learning."³

Let me submit to your Majesty's attention the opening verse of the Analects. "Is it not pleasant to learn with a constant perseverance?" It is only one sentence, but it points the moral of the whole twenty books. Man, intermediate being between earth and heaven, whether he be Emperor or humble commoner, must learn. That is his life's business; albeit life's end comes ere he has well begun it. Through learning man wins to do the work Heaven put him here to do, but not without it. Learned, he may become a saint, a poor fool he without it. A learned people enjoys the blessings of peace, an illiterate one endures the curse of strife.

1. A.D. 1644-1654.

2. Japanese text page 5.

3. Japanese text page 6.

With learning his unnumbered duties whether as man or citizen may be brought to a fair issue, without it never. Therefore it is this word and no other with which Confucius opens the *Analects*, "In learning persevere." Without learning we can neither speak nor act. Learning has its right and wrong, its great and small, its mighty trunk and tiniest twig. When Confucius says "learning" he means that body of doctrine, the very strength and stay upholding all our being, which calms, in us, the storm of passion, and lays, in the state, the demon of civil war. Between such vital learning and those unsubstantial heretical twigs of so-called sciences which pass for learning in the world to-day there is nothing in common.

Explanation of the Chinese Character

"Learning" (學).¹

I must define precisely what is meant by this character "learning." First however I must get rid of pretenders. Taking them in their historical order we may begin with the devices of Hanchu and Anei,² continue with the sundry heterodox schools of thought falsely claiming to be Confucian: include all those who dispute over variant readings and interpretation: pass on to Buddhists, Christians, and professors of western science: and then write them down,—all of them,—as mere wanderers on trifling side-tracks leading away from the great highway of true Confucianism. Nor is it otherwise with the so called Chinese scholars of the present day; no greater mistake can be made than to identify them with Confucianists. To be a Chinese scholar is to have a thorough knowledge of the language, letters, sciences, ancient and modern institutions, and history of that country. To be a Confucian scholar is to have mastered a philosophy which covers the whole field of duty of the Japanese people, includes an adequate conception of

1. Japanese text page 7.

2. For securing to the Shinju dynasty and the state of Sei, the hegemony of China.

the eternal verities, and, applied to practise, ensures a high level of conduct throughout the empire. This means from a Chinese standpoint the art of life as practised by Gyo¹ and Shun, the works of Confucius and Mencius: but from a Japanese standpoint the religious life and the whole science of morals. The national body of doctrine which we call *Shinto* is chiefly concerned with paying the honour due to the Emperor, the worship due to the gods, and maintaining our original institutions and their ceremonies: but when its reproduction of the sublime Way of life of our ancient emperors is really adequate, then it is found to differ in no way from that religious life of ours which depends upon Confucianism.

The Reason for the Superiority of Confucianism.²

This philosophy, as I said just now, reveals our nature pure and stainless, as Heaven gives it to us. It provides a complete guide in the relationships of daily life. It is the perfection of natural philosophy. It gives the individual selfcontrol and the country peace.

Who was the author? He was a man born in the 22nd year of Duke Seang of Loo (550 B.C.) in the reign of the Emperor Ling of the Chou dynasty, highly gifted, a lover of the learning of the sages, an indefatigable student of the problems of conduct, and a master of natural philosophy. He was pureminded, strictly upright, amiable, as free from bias as the four seasons, and an exponent of the chief philosophies since Gyo and Shun. He gave instruction in the Book of Changes (Yiking); edited the Book of History (Shooking) and the Book of Poetry (Shiking); revised the Book of Rites (Leke); and compiled the Spring and Autumn Chronicle (Ch'un Ts'ew).

The wisdom and practical applications of moral principle contained in the Analects, Great Learning (Ta Hsü-ö) and Book

1. Chinese—Yao.

2. Japanese text page 8.

of Changes (Yiking) are a completely adequate equipment for the government of states and the instruction of mankind. No doubt you can find plenty of detail in the western sciences of ethics, law, politics, and economics, but Confucius is the one veritable teacher of the world, ancient or modern, for he alone is able, by organizing the infinite manifold of life into one system, to solve every problem which can arise. Once you have laid a solid foundation of Confucianism, no doubt you can widen your outlook by means of the western sciences of law and economics. Confucianism must without fail be studied first. Neglect this precaution and your conduct will be unstable, your relations with your fellow men uncertain, your passions uncontrolled, your household in disaccord, and your country a prey to anarchy. A people which relies upon these heretical and pseudo-sciences makes no doubt an outward show of altruism, but their inward part is full of ravening and wickedness. Their mind is set only upon 'extortion and excess' at the expense of one another. Their delight is in philosophical subtleties, while they despise the rules upon which everyday life depends. In their mouths are frequent references to laws, but in their hearts unrestrained desires. They are as ignorant of practical matters as they are expert in literary and artistic elegancies.

These of course have been the defects of literary as opposed to practical men since the beginning of time, and the countries of the west which boast so much of their civilization to-day are excellent examples of the phenomenon. Their hearts are corrupt, their manners and customs degraded. Their lives are spent in the pursuit of gain and the struggle for power:—one round of iniquity. The greater the development of their arts and sciences the more complete is the depravity of their people, and the whole evil is due to their misdirected studies.

An Emperor will take the Analects as His Text Book.¹

The condition of these countries is a warning to us of the vital importance of ordering our studies aright. First and foremost, the Emperor's studies, on which the well being of the whole empire depends, must be exclusively the works of Confucius.

Your Majesty's decision to show your confidence in the philosopher by making his Analects your chief text book comes at the critical moment when the western sciences are sweeping all before them, and the Way of the Emperors, that is Confucianism, threatens to disappear from existence. No words of mine are required to mark the brilliance of this choice. The works of the Sage are an Encyclopaedia. Not one of all things created falls outside the scope of his teaching. In this vast treasure house we must each select for guidance along our path the maxims which apply to our individual disposition and particular calling. An Emperor will fulfil the purpose of his being by conning his words to emperors; so with a subject, a father, a child, a husband, a wife, a brother or a friend.

To-day, since Your Majesty is my Gracious Audience, let me speak of the Sage's instructions to Emperors.

An Emperor's Course of Studies.²

It is the high calling of an Emperor to rule an Empire. The altruism he must study is that befitting his station. Altruism alone however is not enough. It must be tempered with justice and justice with candour. For a perfectly illuminated candour knowledge of the ordering of an empire is required. That he may shed therefore upon his realm the true rays of the "Roi Soleil," the rudiments of an emperor's equipment will in-

1. Japanese text page 10.

2. Japanese text page 11.

clude impartiality, candour, and theoretical as well as empirical knowledge of government.

Again it is only when he has obtained that complete mastery over himself which insures propriety of conduct, that the Empire will benefit by his benevolence. But an Emperor can only acquire the power to abide in the altruism which befits his position if the course of his studies has followed exclusively the right lines. The right lines include constant application to and frequent perusal of this chapter of the Analects we have under consideration.

Imitate Your Ancestors for They are Your Leaders.¹

The method of study must be selfsurrender in wrapt meditation upon the text. To force your own subjective interpretation upon it is fatal. Let the ancient holy Emperors be your models in this. Yield up your mind in such utter trust to the Sage that you lose consciousness of your own existence.

As the Chinese Commentator Shuki says in his notes, "Model yourself upon your predecessors." The rule of Gyo Shun and Yu, and the art of ruling as taught by Confucius are identical. Your Majesty's predecessors are the Emperors Jimmu,² Sujin,³ Tenchi,⁴ and the rest of the holy and radiant line. To take the principles and methods of their reigns at once as the matter of your study and the model of your government is what is meant by "learn" in this chapter. Permit me to go into this in detail. Would you make your mighty realm your home, the billions of your subjects your children? Would you attain that climax of human sympathy when hearts beat in unison? then take the Emperor Jimmu as your model.

Would you maintain the worship of the gods, and seek the peace, health and wealth of your subjects? Then let the

1. Japanese text page 12.

3. B.C. 93.

2. Traditional date of accession, 660 B.C.

4. A.D. 668-671.

Emperor Sujin your master be. Would you nerve yourself to extend your imperial sway over the whole earth, quelling the east and subjugating the west, directing your invincible legions with a hand of steel?—study the reign of the Emperor Keiko.¹ Take for your text the reign of Nintoku,² if you would hold the throne but as Heaven's trustee to work the people's weal, counting loss but gain for love of them. Is your heart set upon a grave humility, a perfect propriety, which puts each in his place, welcoming the good, and banishing the bad?—let Tenchi be your teacher and your type.

Let Sanjo the Second,³ hammer of lawless lords, be ever your mirror of righteousness and mould of truth. But, beyond even this mighty roll of heroes, you will find in the Analects of Confucius, in his account of the characters and achievements of Gyo, Shun and Yu, precepts, and models and a teacher, right meet to be set before a king.

Importance of the Synthetic Unity of Apperception.⁴

When I advise the imitation of the ancient holy emperors, I do not recommend a slavish imitation. While Shuki in his notes speaks of predecessors and successors, he never fails to emphasize the importance of the self's apperceptive act. We distinguish between water and fire, heat and cold, sweet and bitter by means of the five senses, but it is by an act of faith undertaken by the mind that we grasp their full significance. We do not have to grasp the flame or wade into the water before we can understand its nature, any more than we have to put every article of food into our mouths before deciding upon its quality. We are dispensed from making these experiments by the illumination and revelation of the object made for us by our own apperceptive minds. Let me give your Majesty an example of the importance of this synthetic activity. Without

1. Traditional date of death, 130 A.D.

3. A.D. 1068-1072.

2. " " 397 A.D.

4. Japanese text page 14.

it our sympathy for the shivering beggar and the cripple will cause us to relieve them at the cost of neglecting the interests of the tillers of the soil. Similarly our love of loyalty and hatred of villainy will lead us into blunders in the promotions and reductions, rewards and punishments, which, let us not forget, have to be meted out in a world of mixed motives and mixed characters. Personal knowledge of the individual, and of his previous record, will not necessarily guide us aright. Successful handling of such matters depends upon that clear understanding of the ordering of the Empire, which illuminative apperceptive intuition alone can give us.

This faculty we can develop by the study of moral philosophy, and we certainly cannot develop it either by a four or even a six years course in western science with a diploma at the end of it, or by the study of Buddhism despite its claim to cultivate a fine perception. It is the reward of the sustained perseverance referred to by Confucius.

The Meaning of "Learning with a Constant Perseverance."¹

In the first stage of his course the student is always fired with an ardent longing to emulate the deeds and speeches of the old-time worthies selected for his contemplation. But the day passeth, and the night cometh. His study of their achievements is spasmodic. He does not persevere. What likelihood is there of his becoming the equal of those mighty dead? The best of the emperors who followed the Three²: the Emperor Bu³ of the Kan⁴ dynasty, and Genso⁵ of the To,⁶ at their accession, eager to excel the Three, sought the peace of their

1. Japanese text page 15. Analects I.

2. Yao Shun and Yu.

3. Chinese—Wu.

4. Chinese—Han.

5. Chinese—Hwan Tsung.

6. Chinese—T'ang.

realm with all their strength and with all their soul. But they lacked perseverance. Their ambition waned and their energy flagged. Taiso (Tai Tsung) of the To (T'ang) and Taiso (Tai Tsu) of the So (Sung) dynasties are accounted by historians glorious monarchs and excellent rulers. In fact they were so puffed up with conceit about their natural gifts that they never entered upon sound courses of study. They showed no enduring perseverance. They never attained the stage when learning becomes a pleasure and philosophy a delight. Their youth, middle life, and old age were but melancholy stages in the decay of all high purpose, the details of which I cannot stop now to relate. Perseverance in study is indispensable. It begets delight. The mind becomes clear. Doubts vanish. The moral laws operating in the world stand out with such distinctness that their contemplation becomes a passion from which we cannot escape even if we would. The Secret of Confucius' life-long devotion, which death alone could quench ;—whether in the eager lad of fifteen or the pattern gentleman of seventy :—was simply perseverance in study. Those watch words that rang in the ears of Gyo and Shun from the day they assumed, till the day they laid down, the sceptre of the world, Circumspect ! Discreet ! Diligent ! Constant ! Moderate in all things ! What are they but perseverance in mental application ? I do not pretend that the diligence of Gyo and Shun, men who could appear Saints to a Confucius, was no different from that of ordinary men. What I say is that those saints persevered in study until they took a positive delight in the serious side of life : that they acquired such a taste for it that they could not leave it : that their duties came to absorb their every thought : that the obvious delight they took in what they were doing, and the very tones of their glad voices, heartened their subjects to unparalleled effort. "Perseverance in study ! The delight of our lives !" What more cheering cry could strike upon the ears of men !

**“If a Man can for One Day Subdue Himself and Return
to Propriety, all under Heaven will ascribe
Perfect Virtue to Him.”¹**

Your Majesty's present desire is to irradiate the Empire with the effulgence of your benevolence. Learn from this volume the essential quality of an emperor. Take the long line of the holy emperors your ancestors; take Gyo Shun and Confucius as your teachers. Persevere in this course of study.

You will be faced by countless problems. Ponder them. Consult this volume for their solution. Consult the other classics. Allow for present day conditions. Discriminate carefully between what is reasonable and unreasonable, moderate and excessive. Give your mind to public affairs morning, noon and night and in the watches of the night, by daylight and by moonlight. When by much practise you have become expert: when every problem of empire has become perfectly transparent to you, and all hesitation has vanished: you will attain to the ineffable bliss of that unique condition when the private examination of your own life will afford you nothing but glad satisfaction.

Harking back to the initial stage of study, my advice is, Give your just and generous disposition rein, and be like the Emperor Ojin.² He was a thorough believer in saintly men. He sought his advisers without prejudice at home and abroad; and, when found, placed implicit confidence in their righteousness. From time to time during your sustained effort, the true line to adopt will not be perfectly clear, perhaps: or you will be tired: or you will be troubled by some natural desire: and the unregenerate ego will assert itself. Then is the moment to bring into play that “power of self-subjugation and return to propriety.” Rise sternly and fearlessly above the temptation, and display the manhood of the Emperor Komyo II³ who conquered

1. Analects Book XII 1, Transl. Legge. Japanese text page 16.

2. Traditional date A.D. 269-310.

3. A.D. 1644-1654.

the petty impulses of his nature. It is only when they have been scorched by heat and numbed by cold that the flowers of the forest achieve their dazzling colour schemes. It is only when it has fought its way twisted and contorted between the beetling crags that the giant pine displays the imperishable glory of its foliage. Similarly the more strenuous an emperor's application to learning the more rapid the development of his powers, the shorter the journey to that happy stage when uninterrupted mental activity is pure joy. When your judgment in every imperial emergency is as trenchant as a steel blade cleaving a knotted rope, then, in the words of our text "If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him."—then, and then only supreme joy will be yours. Your Majesty may rest assured that it is learning, in the Confucian sense, which begets the benevolence which changeth not; and that it is that learning, in the hands of an emperor, which gives peace to the billions living within the four seas. The heterodox unsystematic sciences I spoke of just now do nothing of the kind.

* * * *

Gentlemen and Cadgers, the Noble and the Base,
the Honourable and the Mean, all
have Their Friends.¹

"Is it not delightful to have friends coming from afar?" We are all of the same species, part divine, and part "of the earth, earthy." The gentleman has gentlemen for his companions, the cadger, cadgers; so with the noble and the base, the honourable and the mean. It is in the nature of things. When two people have a very tender sympathy with, and complete confidence in, one another; and when they share the same studies and the same faith, we call them friends. Suppose now

1. Japanese text, page 19.

that the laws of conduct have been thoroughly mastered, in the manner already suggested, by devoted application to the study of them under the guidance of your great predecessors, and that happy stage reached when self-examination yields unqualified self satisfaction. The next step is for this high attainment to be noised abroad, setting all men a thinking. They are touched; they draw near; their imaginations are caught; they begin to go and do likewise; they desire to join in these studies, this search for the way of life. The circle of those interested becomes always wider, as the number of those fascinated and impressed increases; the day approaches when this ideal and this standard become universal throughout the empire. Is it not an inspiring picture! I need not stop to speak of the three thousand who believed in and followed Confucius. I can make my point by long subsequent examples. The friendship of Kaku-rinso¹ and Koken² of the later Kan³ dynasty: the mutual confidence of Shiba Ki,⁴ Komei⁵ and Josho⁶: the bond of fellowship that united Kanki,⁷ Hanchu,⁸ Fu,⁹ and O¹⁰ of the So¹¹ dynasty: the worthies of Ren¹² and Raku¹³ who tied the knot of friendship in the lecture room:—in every case the bonds were a common faith and a common standard of conduct: a common devotion to the Imperial throne. They would not have bartered their service to that throne for treasures untold!

1. Kakurinso (Chinese—Ko Lin Tsung) said of 2. Koken (Chinese—Hung Hian), "His mind is like a mighty river: we can neither pollute nor cleanse it: we see its waves but cannot estimate its depth."

3. Chinese—Han, founded A.D. 25, twelve rulers.

4, 5, 6. Chinese—Sii Ma Hui, Kung Ming, Sü Shü, faithful officers of the general who restored the Han dynasty. It is related of Sü Shü that his mother was captured by the enemy. Thereupon he told his general that he must leave him and go to attend upon his mother.

7, 8, 9, 10, 11. Chinese—Han, Fan, Fu, Ou, faithful officers under the Sung dynasty (A.D. 960, 9 rulers).

12, 13. Chinese—Lian Hi and Lo Yang (a story of the Southern Sung dynasty, 12th century A.D.)

The Reason for Irradiating the Empire with the Light of the Ideal Standard of Conduct.¹

Many and varied are the delights of men, but chief of all is that they take in finding that others love something which they love. To study the way of life and make it our own brings joy without stint, but, till others recognize it, put their faith in it, and follow it, we have none of that expansion of our whole personality which is essential to true delight. It is still only something like a succulent taste or a fine colour which gratifies our own selfish palate or eye.

It is when others come to believe in, to follow, to come from afar to seek and finally to love, themselves, that ideal way of life which we have mastered for ourselves; it is then, and then only, that our soul's delight, so long kept and pondered in our heart, gushes out in a torrent which nothing can stem. What can exceed the passionate joy felt in a common instruction aimed at a common type of conduct, by men associated together in one village or county, or as soldiers under one command! Great as is the power of such association, how much greater will be the result when he who loves study, follows the Way, and lives the life, is Emperor!

The whole nation is influenced by his life, and follows his example: the effects of it are felt far and wide. He can, if he has a mind, extend his dominions east and west. Barbarians from every point of the compass will seek him for their overlord. How broadcast the league of happiness which unites his subjects, comrades in a common faith!—their glad confidence in the supreme desirability of irradiating the whole empire with the beams of the imperial character. To-day the phrases "govern the country," "give peace to the empire" at once suggest government by means of political programmes and legislative enactments. It is clear that we know nothing about the majestic system known as the "Way of Government."

1. Japanese text page 20.

The empire of the present day is a very different organization to that of old. I am reminded of a saying of Tei-i.¹ "In these days laws are the only instruments of government." This can never give peace, in any adequate sense of the word, to the country.

**Despite Their Difference of Rank There is Friendship
between Sovereign and Subject when They share
the Same Ideals and have like Characters.²**

Originally the emperor was called by Heaven to be both monarch and teacher. Policy and statutes were secondary among his duties. What was primary was, that he should himself master the "Way," that he should then carry out the extension through the empire, by instruction, of the life he himself had learned to live, building up friendship with his people on the basis of the moral principles he shared with them. From the prime minister down to the petty official, all were harbingers of this evangel bearing it far and wide to the toiling millions. To bring out the natural goodness of every one of his subjects; this was the Emperor's true calling. In days of yore the rulers Gyo, Shun, Ū, Tō, Bun and Bū³ all instructed and influenced their subjects by securing their friendship on this basis, I mean of ideals and standards held and upheld in common. The most famous examples of these kings' friends are Koyo,⁴ Shokusetsu,⁵ Jin,⁶ Fuetsu,⁷ Ryobo,⁸ Sagisei,⁹ Shokoseki.¹⁰

1. Founder of a school of learning in the 12th century.
2. Japanese text page 21.
3. Chinese—Tang Win and Wu.
4. Chinese—Kan Yio. Minister of laws under Shun.
5. Chinese—Tsiki. Minister of Education under Shun.
6. Chinese—Jin. Courtier of To, descendant of Setsu flourit circa 1560 B.C.
7. Minister under the Shu dynasty.
8. Another name of Taikobo, courtier of Bun 960 B.C.
9. Courtier under the Shu dynasty (Chinese—Chou).
10. Minister to Bu, his elder brother.

Rank may separate sovereign from subject, but a common faith and common ideals can make them intimate friends. In the old days there were certain courtiers without specified duties. The emperor made them his friends, through the medium of the faith and ideals they shared; and then admitted them to his service. He did not look down upon them as beneath him, but treated them as a teacher and friend would, permitting them to approach him on terms of respectful intimacy. At the court of Japan the distinction between sovereign and subject was strictly maintained. This did not preclude relations marked by the warmest affection. This applies to the relations subsisting between the Emperor Jimmu and Michi no Omi no Mikoto, Udzu Hiko, and Umashi Made no Mikoto: between the Emperor Ojin and Take no Uchi Sukune: between the Emperor Tenchi and Kamatari. The intimacy was based upon a common faith and common ideals. The Emperors were friends and teachers of their ministers. The influence of all this upon the state of the country was excellent, and lord and lieges shared an existence of unimpaired happiness.

A Monarch without Friends cannot hope to govern Tranquilly.¹

In modern Japan as in modern China, moral philosophy is not supreme, and the attitude of the lieges towards their lords is not one of warm friendship, but one in which the chief notes are respect or rather reverence. They have drifted apart. The empires are big, and the only attempt at government is that carried on by means of laws and regulations—mere trifling externals when the function of government is truly alive. The emperors remember that they are lords, but forget that they are called to be teachers, and take it for granted that it is their lot to be without friends. This is not as it should be, for the five²

1. Japanese text page 22.

2. See below, page 31.

relations are the common law of Heaven and Earth. No system of human conduct can ignore them.

It is not in reason that emperors alone should be debarred from these blessings, and their being so arises from lack of a sound philosophy. To forego one of the five relations is rank rebellion against the ordinances of Heaven. The modern Emperor who stands alone, forlorn, and friendless, cannot be said to govern his country. He is inflicting pain and misery upon himself, and cutting out of his life all chance of 'the happy days of Taiho.' Turning to examples on a lower plane, we find in the Kan¹ dynasty the Emperors Koso,² Bun,³ Kobu and Shoretsu,⁴ in the To⁵ dynasty Taiso,⁶ in the So⁷ dynasty Taiso⁸ and Jinso⁹ and in the Ming dynasty Taiso. These Emperors were not wholly devoid of faith or aspiration. They felt a genuine affection for their tried courtiers and trusty warriors; and they organized a certain amount of reform in the country. Among our own later Emperors, Konin,¹⁰ Kwammu,¹¹ Uda¹² and Sanjo II.¹³ deigned to adopt the attitude of teachers and friends towards Fujiwara Momokawa, Sakanouye Tamura Maro, Sugawara Michizane, and Oi Masafusa. Their reigns have the reputation of having been orderly with some measure of return to the ideal state, and lords and subjects shared the blessings of profound peace.

How to make the Empire one vast Society of Friends inspired by a Common Faith and a Common Ideal.¹⁴

Far brighter is the prospect of Japan under your Majesty! You study the sages. The Way and its realization are the goal of your gracious endeavours. Your desire is to propagate your faith, and to bring others under its influence, that you may share with them your Way and its application to life. You

1. Chinese—Han.

2. Kao Tsu.

3. Yu.

4. Kwang Wu and Chao Lie.

5. T'ang.

6. Tai Tsung.

7. Sung.

8. Tai Tsu.

9. Jen Tsung.

10. A.D. 770-781.

11. A.D. 782-805.

12. A.D. 887-897.

13. A.D. 1068-1072.

14. Japanese text page 24.

make your ministers your friends. The comments of the court are one chorus of admiration: likewise those of your innumerable subjects. What your Majesty loves they love: what you study they study, walking in your holy footsteps. They do not pay great heed to the laws and ordinances issued by the government.

Individually they are bestirring themselves with energy, making good progress and adopting higher standards. Their actual ambition (which they cherish in private), is to realize the closest conceivable spiritual communion with your Majesty. The tie between you and them, nominally that of Lord and subject, is actually that of affectionate friends. The climax will be reached when the whole nation has resolved itself into one great society confessing the same faith and practising the same morality. It will not require orders from government, nor will there be any necessity for statutory enactments. What has been called "The obedience yielded by reverence" will ensure the tranquillity of the state.

To love learning, to practise virtue, to acquire friends, to influence our fellow men for good; this is the height of happiness. If your Majesty will take the trouble to read this lecture and apply it to your own satisfaction, the results will, I feel sure, be such as to make further remarks of mine on this part of the subject unnecessary.

* * * *

**In Our lives there are Hard Times and Easy Times :
People who love, and People who hate us.¹**

Confucius says, "Is he not a man of complete virtue, who feels no discomposure though men may take no note of him?"² Virtue acquired by the discipline of study generally secures for a man the confidence of his fellows, and makes him the leader

1. Japanese text page 25.

2. Analects Book I, Chapter I, 3.

whom they delight to follow, and it is natural that this should be so. Life has, however, its unpleasant as well as its pleasant vicissitudes. We meet with men who hate as well as men who love us; and thus in various ways we are prevented from carrying out our principles to the letter. A man's day and generation have no use for him. His contemporaries fail to diagnose the fine talents, the character, and the ability he has in him. Everything goes wrong for him: everything turns out badly. A thousand and one obstacles bar his progress. At last the lofty attitude his long course of study had given him breaks down, and a sudden burst of irrepressible indignation follows.

Such contretemps can be met with unruffled calmness, and must be, by anyone who claims the title of a superior man,—master of himself and fit to hold sway over others, but culture alone can do it.

Sound Studies give a Sound Mentality.¹

A man may be born fond of notoriety, loathing obscurity. His soul may become "sicklied o'er with the pale cast of" gloomy resentment, if his talents are unrecognized and his services unrequisioned. He may brood over his disappointment with angry repining. He may take his revenge in reviling and sneering at his fellows. The pages of history are full of examples of the kind.

The notion that these phenomena indicate an inferior mind is a mistake: they indicate an improperly trained mind. That means that a course of studies has been followed which does not provide an adequate mental discipline, in other words that the man in question has not studied Confucius.

What could be done by Instructing the Whole Nation in Confucianism.²

The world is not being enlightened by a sound moral philosophy. Heterodox views of life and scraps of physical

1, 2. Japanese text page 26.

science are the prevailing substitutes. The individual is guided by his own opinions which he takes for eternal truths, thus effectually debarring himself from all possibility of developing a candid and serious spirit.

Unaware of the vital importance of bringing his passions and activities under systematic rules,¹ he takes his own cleverness for a sufficient guarantee of the excellence of his own private opinions and actually proceeds to their propagation! If he is not successful in securing absolute agreement with them, he will probably have the presumption to rail at his superiors and abuse his fellows! Such men may pose as scholars and geniuses, "choice and master spirits of the age," but they end by being drowned in the fountains of their own precious wisdom. Ignorant of the road which leads back to the philosophic calm, in their fury they raise rebellious heads against those in authority, and take counsel how to work havoc in the state. The lesser fry lose their own lives and ruin their families, fouling the waters of the nation's life. There is no remedy for their ailment, since they are without any course of study which can form character. Their idea is to match their knowledge against all comers, challenging them to trials of strength, and they fancy they have demonstrated their learning if their attack has been unrestrained in its violence, their defence insensately stubborn. They are as far removed from the philosophic gentleman of Confucius, as the heavens are from the earth.

The explanation is simple enough. They are egoists. Of course they struggle for victory. Inevitably they are subject to fits of passion. Once self is conquered, humility obtains control, and with it comes emancipation from the torments of anger. It is a question of the orientation of the man's whole being. A difference of a fraction of an inch at the centre produces vast divergences at that circumference where the details of practical life are taking place. Confucianism brings fully

1. "Propriety" (Confucius apud Legge.)

into play the great as opposed to the petty elements in the characters of those who study it. However complete their acquaintance with natural philosophy, the idea that they may rest content with what they have accomplished never occurs to them.

It goes without saying that, instead of being egoists, they are humility itself, belittling their learning and abilities, contented with the national standards, delighted to conform to the national manners.

Assertions of their own superiority over their fellows, or resentment at such treatment by others, have simply no place in their lives. Should the unlikely happen, and, in consequence of civil disturbance, the community have no use for their services, they will neither blaspheme against Heaven nor hurl imprecations at their neighbours. They will hold the faith, perform whatever duties their love of humanity dictates to them, at whatever personal sacrifice, and all with perfect tranquillity.

Thus they conserve the healthy life of Heaven and Earth. In short, when the study of Confucianism holds its proper and supreme place in the national esteem, strength of character is cultivated at the expense of passion. The manners of the whole community are those which humility, its practises those which rectitude, inculcates. The arts and sciences make due progress. Sin is entirely absent, and rebellion out of the question.

Lend to the Way of life the Majesty of your
acceptance and it will light up the
Empire with its effulgent glory.¹

Your Majesty is far too benevolent ever to think of taking umbrage at the noisy discussions among your subjects. Rather your study of Confucianism is developing your natural modesty.

The masses, it is true, cannot attain the level of your

1. Japanese text page 28.

Majesty's exalted sentiments. The towns are full of one sided advocates of sundry private and precious opinions of their own. Far from resenting it, the vast embrace of your Majesty's understanding finds room for them in your sympathies. Vigorously and without remission you are raising the beacon light of the Confucian Way and causing its beams to illuminate the world, a flame of strong decision on some knotty point from time to time darting out of the central fire. The day is coming when those advocates of heresies and travesties will suddenly become aware that all unconsciously they have made a complete volte-face and fallen into line behind their Imperial Leader. Fragrant is the breath of the South wind!¹ The fury of the toiling millions melts away. Not a man be he *samurai* or citizen, is left with a grievance. The heroes of the war party forget to shout "To Arms"! Stilled are the brazen throated orators. The Liberals confine their programme within reason's bounds. All, not omitting the various democratic groups, come under the charm of the faith which works along the Middle Line of righteousness and love. The entire common wealth becomes Confucianist and is only perplexed by the scarcity, which has so soon displaced the plethora, of parties.

The Solid Foundations of the Empire are already Laid.²

To-day there is not a country across the seas but is torn by dissident parties of its own arousing. Why do they not attack the evil at its root? So long as they do not do so, all attempts to control their populations by the elaboration of such petty twigs as police orders, bribery by favours, recourse to the feeble stay of military force, will only lead to swift and calamitous disillusionment. "The House of In need not look far for a warning: there is one close by in the House of Ka."³ East

1. Apparently a figure for Court influence. Popular sentiment attaches to the southern court in the civil war of the 14th century (as against the northern).

2. Japanese text page 29.

3. Where Ketsu was slain by To. Chinese names of the dynasties Yin and Hsia.

and west are one in their troubles. But with us at least there is hope.

Your Majesty is already studying the sacred text, and the dawn of the Way is already more than heralded. The roots of the tree of empire have already taken a firm hold. The lines along which the people are to advance have been laid down. The tremendous machine is in motion. The Succession is provided for. Is the whole great effort to be crowned with success? That depends, in my opinion, on the depth of your faith, and the greatness of your joy in believing: on the patient determination and unflagging devotion with which you realize that faith in your life.

The Three Treasures teach Confucianism.¹

There is no doubt that man is endowed by Heaven with a noble nature. To live nobly is the Way. It is the essence of the Way. Our ancient holy Emperors taught us to live nobly. Wise, holy, kind and brave: such were our sovereigns of yore. Combiner of justice with benevolence, propriety with knowledge: such was Confucius. The virtues of Confucius are enshrined in his books: those of our Emperors in the Three Treasures. It is easy to expound in a lecture what is written in a book: intangible and inaccessible is what is only symbolized for us by the Treasures.

None the less the teaching is identical.

We have only to place them side by side to perceive it. It was the intention of our early sovereigns to instruct the generations to come. The significance of the Treasures is not a question which a subject may lightly handle, but neither is it an occult mystery: it is neither more nor less than the standard of conduct delivered to those rulers by the Divine Ancestress² and upheld by them. Putting it into literary form I should say "The behest of Yao, Shun and Yu, upon transmitting the

1. Japanese text page 30. For the Treasures see next page.

2. Amaterasu, Heaven-Shining One, goddess of the sun, from whom the Japanese imperial family traces its descent.

sovereignty : Be diligent, be constant ; in all sincerity take the Middle Way." Or, as Confucius said to Roko,¹ "The one word True includes the three virtues."²

**To Govern, We must be Wise Sincere Benevolent
and Brave.³**

Wide is the empire and the people many ; the sovereign though but one, must sway the whole. A burden intolerable his, unless his skill be sure. The Mirror means unclouded wisdom, the Jewel benevolence, the Sword courage and justice. Is the monarch wise ? One self opinionated self seeking being will not be found in his dominions : Is he sincere ? Not one deceiver. Is he benevolent ? No subject will go lacking the sunshine of his favour. Is he brave and just ? Who will dare make light of reverence ? Wise, sincere, kind and fearless ; he is a perfect ruler. Simple as this catalogue of virtues is, it is nothing but a description of every one of our wise and holy emperors of old.

**This Perfection of Practise can be attained by the study
of the Books of Confucius.⁴**

One who has not already at birth the holy wisdom of an emperor cannot attain immediately to this eminence of virtue. Of course instruction is absolutely necessary. Logic must give us a correct habit of thought before knowledge can be acquired at all. The possession of clear ideas, a sanctified will, and a disciplined heart, is necessary for the attainment of sincerity. The first indispensable of becoming benevolent is never to do to another what you would not like done to yourself. Courage and justice are built up by subduing the flesh and developing the

1. Chinese—the duke of Loo.

2. Wisdom benevolence and courage.

3. Japanese text page 31.

4. Japanese text page 31

spirit. Since mediaeval times this doctrine has been in abeyance. There were plenty of scholars, but they mostly excelled in the power of memorizing details of ancient history, and texts from the classics, or in such purely subsidiary matters as the physical sciences and law. They did not even suspect the existence of a doctrine that could bestow upon a man the Way of the Perfect Life: whose motto was "Rule thyself and thou shalt govern mankind." What an irrevocable loss to the national development! To-day, in consequence, for the actualization and development of the noble standard of conduct handed down to us by our early sovereigns, the study of Confucianism is absolutely necessary. First among our text books must come the Analects, Great Learning, Doctrine of the Mean, Book of Odes, Book of Historical Documents, Book of Changes, and the Record of Rites.¹

**Without this Doctrine the Government of the
Country is Impossible.²**

When western learning had once taken hold in this country, there was a general rush to acquire its arts and letters. Rapid progress was made in the law, economics, mechanics, and other branches of material science in vogue in that hemisphere; and no doubt it was of some perceptible value. Be it remembered however that meantime the studies which enable us to lead moral lives, love our fellowmen, and do justice by them, were neglected; that the Great Learning, the Mean, the Analects, and Mencius were thrown aside unread, and that this meant the total disappearance of the moral code bequeathed to us by your Majesty's early ancestors.

I, miserable wretch, am but a tiro in Japanese and Chinese learning, a complete ignoramus in western, and totally unqualified to discuss these questions in your Majesty's presence. Nevertheless I believe that the government of the empire is an

1. The seven works which form the 'scriptures' of China.

2. Japanese text page 32.

impossibility without a creed in which shall be found blended the principles of our early emperors and the teaching of Confucius. It is this faith that dominates alike my own soul and my own home. It is in this faith that I serve His Gracious Majesty my Imperial Master, and take my humble share in the control of the destinies of my country. It is the light of this faith that I long to see shining in the eyes of everyone of my fellow countrymen. I may be called a recalcitrant old dotard, but preach it I must. So I felt, when I became the thrice blessed object of your Majesty's gracious choice, and saw the light of the happy day when the Imperial Presence was thrown open for this course of lectures. It is now my happy lot to watch your Majesty's soul grow and expand day by day and month by month in wisdom and truth, in charity and courage : to bask in the sunshine of your Majesty's presence, on terms of intimate friendship. Could any more perfect bliss be conceived ? And now I offer to your Majesty my humble prayer. Close the agelong silence. Make this faith live before the eyes of men in actual operation. Be as the Emperor Jimmu to us ! Be as the Emperor Tenchi ! Be content with nothing less !

Accept this humble offering of my devotion, inspired at once by the honor in which I hold your sacred person and the love I bear my country. Wherein I have offended, pardon. 'Twas meant in all honesty.

EXTRACT V.¹—CHAPTER VI.

THE TEACHING OF THE ANALECTS ON "A YOUTH WHEN AT HOME SHOULD BE FILIAL."²

How to Educate the Young.³

I will venture to begin. This passage tells us how a young man should be trained. Courses in moral philosophy,—including both ideals of conduct and their practical application,—and courses in letters, are to proceed synchronously. It is not too much to say that the rules Confucius gives us here constitute an absolutely complete and perfect system providing a regulated curriculum from beginning to end. Education is much discussed just now. We are told that it has three divisions styled respectively mental, moral and physical. I submit however that this classification is western and unsuitable to Japan. A system of education suitable to Japan can be found in Confucius, nowhere else. Let me go into the question a little.

**Outside the Five Relations there is no Morality and
Outside Morality there is no Education.⁴**

"A youth, when at home, should be filial, and abroad respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of

1. Japanese text pp. 83 to 95.

2. Analects Book I, Chapter VI. Legge's transl.

3. Japanese text page 83.

4. Japanese text page 83.

the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies."¹ This is the dictum of Confucius. A man should be under training from his birth, and no doubt his training should commence with what most nearly concerns him. We should not start him on almost impossible tasks. His congenital disposition is the basis we must build upon, aided by the promptings of his conscience. What then are the leading characteristics with which he is endowed at birth? They are benevolence, righteousness, propriety and wisdom. To what does his conscience invariably prompt him? Why, to mercy, love, respect and obedience. As soon as a man is born he finds himself indebted to his parents for his existence, while in the ruler of his country he has someone to serve and worship. According to the order of birth he finds himself an elder or a younger brother. When he grows up he becomes the husband of a wife; and when he enters into intercourse with his fellows he makes friendships. These are the five relations, and the rationale of them is moral philosophy. Morals in action we call "Man's Way." Outside the five relations there are no morals, and there is no principle under heaven which is not included in a system of conduct correct in all the five. The rules of this conduct are not imposed from without. They are the outcome of the four innate gifts, benevolence, righteousness, propriety and wisdom. In the relation of son to parent this conduct takes the form of filial piety: in the relation of subject to sovereign, of loyalty; in that of brother to brother, of fraternal affection; in married life of calmness and obedience; between friends and fellow-countrymen of candour. These are the natural heaven-given laws of human conduct. To know them, practise them, set an example in them and be faithful to them, is the mark of an educated man.

1. Analects Book I Chapter VI. Legge's translation.

The Order and Method of Confucian Education.¹

The Confucian course of education begins in childhood. Those who have the benefit of it are the entire youth of the country. In his home every child addresses himself especially to the service of his parents, and throws himself whole heartedly into his filial duties. Out of his home he makes it his object in life to render respectful and obedient service to his superiors. A lad of average disposition requires to have his activities in some measure directed and circumscribed. He will find what he needs if he carries into effect the principles of filial piety and respect for those in authority. Again, gravity and candour ought to permeate every part of a man's life whether in or out of his home. The former gives deliberation and rhythm to his bodily movements, to his sitting down and to his rising up. The latter ensures his spoken word being genuine, free both from equivocation and from falsehood.

A man so trained displays public spirit of the most comprehensive description in his relations with his fellows. He is never a partisan. He does not, however, merely pay compliments all round, without distinction between superior and inferior persons. Wide as are his social sympathies, he seeks and frequents the company of the wise and good ; and does not forget to improve himself with the help of their advice. In fine, at home he is intensely dutiful to his parents : away from home he is extremely respectful to his seniors. His demeanour is always grave and genuine ; but sympathetic : he takes the wise and good as his associates : he is as untiring in the cultivation of his character, as he is in the acquisition of knowledge. His diligence knows no difference between day and night, morning and evening : he keeps up his efforts from the time he rises till he goes to sleep again. What spare time he has he spends in reading historical works, the Chinese classics, and biographies of wise men. He ponders over the enactments of the early kings. He examines critically

the speculations of thinkers. Always stepping forward, the length of each stride must be regulated by his age and gifts. He is always increasing his mastery over the world he lives in.

His active and sedentary pursuits ; his moral and intellectual studies ; all proceed *pari passu*. This is how we build him up into the measure of the stature of the perfect man, equally supreme in character and in wit ; in erudition and in action. This is Confucian education. This is what remains to us of the training and discipline which the common schools of the Chinese Empire existed to give under the three Royal Saints.¹

In Confucian Education the Words are Familiar the Meaning Abstruse.²

In Confucian education the words are familiar, the meaning abstruse. Its seven points, filial piety, respect for seniors, gravity, candour, philanthropy, seeking the friendship of the good, and spending all remaining spare time on letters, can be seen at a glance to cover the whole field of the normal activity of youth. They do much more. They furnish an absolutely complete and exhaustive Way of Life, which the superior man himself in the plenitude of his powers and in his grey eld, will still find more than adequate, to guide his steps along a just and sinless path. Filial piety is the truest and most real love that exists. It involves respect for elders, and more than that, reverent obedience and meekness. Human nature is incapable of any higher excellence. Earnestness and sincerity are the backbone of a man. Shokatsukyo, who was the beau ideal of a crown minister said of himself, "The late emperors knew my earnestness and candour." Takeuchi, Chief Minister, was his sovereign's right hand man. On the occasion of a banquet at the court, he absented himself, and, unbeknown, mounted

1. Yao Shun and Yu.

2. Japanese text page 86.

guard; an example of genuine devotion to serious business. The two Chinese characters I am discussing, earnestness (謹) and sincerity (信), are suitable, as I have said, not only for the instruction of youth, but also as life mottoes for adults. Imagine a man full of a broad human sympathy, the intimate associate of the good. Picture him extending his relations to include the whole people, and working up his mind to the perfection of benevolent wisdom. Think of him so developed that all this comes perfectly natural to him. Will such a man find administration a very difficult task? What do the classics say? "When Shun held the reigns of government he picked out from among the people Ko and Yo.¹ Thereupon selfish people went elsewhere." A man who devotes his surplus² energy to literature will not be content with introspection. He will want to range over the wide plains of history, building up his exemplar from the personal graces and administrative acts of the Saints and Sages; never satisfied till he has thrashed out the facts, corrected all the inaccurate hypotheses, and secured his footing on the highest plane of recorded human attainment. This is learning. Nothing else, and nothing short of it.

Preparation Required before undertaking the Service of the Emperor.³

The question might arise why the Confucian System does not include with filial piety and respect for elders, that loyalty which is indispensable for the service of the emperor. The reply is that the system works along practical lines. The service of the emperor has no practical connexion with childhood. Filial piety and respect for elders most emphatically have. Loyalty is doubtless implicit in them already, but its explicit teaching is best reserved until the pupil is about to enter upon some official duties. A man who does his duty thorough-

1. Kau, Yiao in Chinese.

2. Or simply, "much energy."

3. Japanese text page 88.

ly by his parents and elders, and is himself reliable, dutiful, conciliatory and obedient, will be found when the time comes to be already loyal in a superlative degree. He is already accustomed to apply himself to literature. His first text books were the Classic of Filial Piety, The Book of Rites, The Book of Poetry and the Book of History. They are full of the four virtues, Loyalty, Filial Piety, Benevolence, Righteousness. There is no fear of a man trained in this way being found wanting in any part of the duty a subject owes to his lord.

The Sources of Confucian Education.¹

Educational method changes from age to age. Its commencement is in remote antiquity. Permit me to enlarge a little. In the time of Fukki,² Emperor of China, the eight diagrams were constructed, and slender bamboo rods employed in exposition.

The people were taught to distinguish between heaven and earth, ruler and subject, what is noble and what is base. Gyo and Shun chose a certain Setsu³ and made him minister of education. Five maxims were laid down: "The bond between father and son is an intimate one: the relation between ruler and subject is determined by justice: that between husband and wife by a due regard for the difference between them: that between elder and younger by the order of precedence: that between friends depends upon candour." The relation of father to son came first. During the course of the Ka, Sho and Shu⁴ dynasties educational method was considerably elaborated. Elementary schools were provided for children: universities for adults.

The Book of Rites contains a short description of them.

1. Japanese text page 88.

2. Mythical.

3. Chinese—Ki.

4. Chinese—Hsia, Shang, Chou.

The sources of the Confucian system are all to be found there. It had its ups and downs ; its bright and dark periods ; and saw many changes during the later dynasties, the Shin, Kan, To, So, Gen, Min and Shin¹; but the five maxims determining the five relations have never been abandoned. When we regard the individual and think of his arrival in this world, the first matter of conduct which arises is his behaviour towards his father, and, consequently the maxim "The relation between father and son is an intimate one" comes first. When we think of him as member of a community, we find the position thus summed up by Confucius : "The duties of a subject are five : that he owes to the ruler, that he owes as son to his father, that he owes as husband to his wife, that he owes as brother, and that he owes the friends with whom he associates." According to the answer given to Duke Ai, Prince of Ro,² in the order of our duties that which we owe to our sovereign comes first.

The Moral Philosophy Peculiar to Japan.³

Ever since the opening and development of the visible universe, a sole ruler, direct descendant of the unbroken and imperishable lineage of the Heavenly Ancestress,⁴ has ruled over the people of Japan. The chief and primary duty of that people has lain in their relation to their lord, and that has included every other conceivable bond. He has bent upon them the tender gaze of a parent, their eyes have been turned up to him as those of children.

He, the head of the family, they the progeny—have partaken one body and one spirit : clinging to one another in utter trustfulness, nothing has ever parted them. The sentiments of loyalty and duty which inspire liege and lord in relation to one another, have been combined in Japan with the sentiments of

1. Ts'in, Han, T'ang, Sung, Yüan (Mongol) Ming, Ts'ing (Manchu).

2. Chinese—Loo.

3. Japanese text page 89.

4. Ama-terasu O Mikami.

love and affection which animate parents and children, creating a sense of mutual obligation so pure and lofty that no country in the world can show anything to compare with it. Gyō and Shun themselves never even dreamed of it. Nor could Confucius expound it. There is no period in our history ; there is no class in our society ; which has not been constantly permeated by this master idea. It embodies all the tenderness of the tie that unites parent and child, all the harmony that attunes the lives of spouses to one another, all the sense of due precedence brothers feel, all the genuine frankness of friendship, and if there be any other ties honest and pure that link human beings together, all of them as well. From the beginning of things the laws of Heaven which are the laws of nature have been obeyed, the divine influence of our holy emperors constraining us. There was no need of setting up any specific educational system.

The heart of man is prone to change, however, with the lapse of ages. The time came when education was found necessary. The Emperor Ojin inaugurated definite instruction and took Confucius as his text book. Doubtless his reason for doing so was that in the *Analects* Confucius is in complete agreement with the indigenous Japanese principle of managing the country like a family with the human relations as the basis of morals.

History of the Influence Exercised by Education in Our Country.¹

When we examine the education of the early times we find that it consisted of a strictly practical moral training. Let me give some actual examples. We have the concession made by the Emperor Nintoku to his brother in respect of the throne itself, which surpasses in generosity the treatment meted out to Haku I by Shiku Sei, in contravention of the arrangements

1. Japanese text page 91.

made by their father Taishaku (of the Cho dynasty).¹ Then we have the same emperor Nintoku's climbing up into a tower and looking at the smoke rising from the cottages. On this occasion he displayed his own spiritual standpoint, by quoting the words used, in similar circumstances, by Yujaku when replying to Duke Ai of Ro. The incident also illustrates the close similarity between his thought and that of Confucius. Nor is it a matter for surprise that unnumbered generations should have made the morality of that wonderful period their standard.

Then came Buddhism.² Imperial tradition and Confucianism lost their hold. The Middle Ages witnessed active communication with the Zui and To³ dynasties in China. The arts and sciences flourished. Terminology was greatly elaborated, training in moral righteousness was sadly to seek, and the evils of the times drew from the anxious heart of Sugawara Michizane,⁴ seeking to mend them, this bitter reproach: "The spirit is the spirit of Japan, but the accomplishments are those of China." When the military families seized⁵ the reins of power they swept away all literary education. Reading and writing were relegated to the households of priests, and children who wished to learn them were called temple children. It is not difficult to picture the condition of the country!

The great military commanders wielded however over their households and dependants, a sway so just and merciful as to resemble that very relation of ruler to subject and father to son of which I have been speaking.

So high was the value they set upon courage, loyalty and honour, that even children three years old were ready to give

1. Taishaku intended Shiku Sei to succeed him alone. The latter insisted upon sharing the inheritance with his brother Haku.

2. 552 A.D.

3. Chinese—Sui and Tang, A.D. 589-619 and 618-907 respectively.

4. Died A.D. 903.

5. Of the military families the Taira held sway from A.D. 1156, the Minamoto from 1192, the Hojo from 1224, the Ashikaga from 1333, and the Tokugawa from 1603.

their lives, if required, in the service of their lord or parent. A sentiment of loyalty and filial piety, and a disposition to face anything in those causes, quite peculiar to Japan, was at first specifically taught, but came later to be part of the national tradition.

The Ashikagas, Oda (Nobunaga),¹ and Toyotomi (Hideyoshi)² came and went; and then followed the rule of the Tokugawa family. Under them military prowess gave place to literary activity. Book learning came into vogue. The study of Confucius took precedence of all others. The cardinal virtues of loyalty, filial piety, benevolence and justice commanded the highest esteem. Mito Mitsukuni³ took the lead in preaching imperialism as the basic attribute of the national character, and agitating for increased instruction in Confucianism. Thus at last the education of the early days came to its own again!

In the feudal period the counties all managed their administrative and educational business for themselves. The *samurai* were subject to the customs of the clan, and these differed from clan to clan. Nevertheless these men understood the paramount claim of duty, and the significance of status. Fidelity to the claims of loyalty and filial piety was held in high honour by them. They thought as much of bravery as they did little of death.

Patriotic sentiment and fervour were a tradition in every family, and no clan was destitute of them. It was not difficult for a people bred up in such manners and customs as these to enter into the spirit of the age and, having done so, to throw its weight into the mighty movement which produced the Restoration of Meiji.⁴ Not that I wish by this concession to minimize for one moment the part played by the Divine Ancestress in the Plain of High Heaven,⁵ by the early emperors, and by your

1, 2. Successful military adventurers in the latter half of the 16th century A.D.

3. Latter half of the 17th century.

4. A.D. 1868.

5. Where the "Foundation of Japan" was planned: perhaps the same as the Garden of Eden.

Majesty's own preeminent qualities; I merely submit that the services rendered by the chief courtiers and vassals should be duly remembered: and we must assign the bulk of the triumph to the training given in the military families, and to the precepts of Confucius on loyalty and filial piety.

We must make the Fostering of the "Japanese Spirit" ¹ the Chief Aim of Our Education.²

After the Restoration we adopted all kinds of European and American developments. Their educational methods and regulations came into use amongst us. Great numbers of our men became close students of their sciences. The aspect of the whole country was metamorphosed. In recent years the number of highly accomplished lawyers, physicists, economists, artists and the like, has become so great that it would not be an exaggeration to say they are a hundred times as numerous as they were before the Restoration.

Doubtless we are unrivalled in the decorative arts, and in every thing which depends upon intellectual aptness or manual dexterity. It is in our national spirit and tone that I feel we are now below par. Our morale, our heroism are attenuated. We desire to promote those spiritual excellences which are the pillars of the national edifice, but so far we have not found the way to do it.

The main object of education everywhere is to train the future members of the community. In Japan a system of education which was not mainly directed towards the development of the Japanese spirit would be worse than useless. The Crown Prince Umayo Do³ was a very intelligent man, but he was a believer in Buddhism. Kibi no Mabi,⁴ also, had the

1. Yamato Damashii.

2. Japanese text page 93.

3. Born A.D. 586, better known as Shotoku Taishi.

4. He went to China where he spent 20 years studying Buddhism. He took a Chinese name and held Chinese rank. He lived A.D. 692-775.

reputation of being a most erudite scholar. But, so far as the Japanese sentiments of loyalty, filial piety and honour were concerned, we must give them a very low place: in fact their influence upon our national education was positively detrimental. For my part I fail to see how students of to-day, educated on European or American lines, can become anything but imitators of Umayado and Kibi no Mabi. It is common experience that in a country, where moral character is lightly esteemed, conduct lax, and national tradition allowed to lapse, the hour of trial comes and finds that the all essential "Death-rather-than dishonour"—spirit has disappeared.

Japan promises to become exclusively an imitator of Europe and America, and all because we lack a sense of proportion in determining the aims of education. We must go back to fundamentals at once! We must adopt a definite educational program and its aims must be these: first, to manifest the truth of the Testament of the Foundress;¹ second, to carry on and develop our immemorial traditions both administrative and ceremonial: thirdly to give free play to the manners and customs which are the expression of our national character. This will be an education calculated to foster the Japanese spirit. In such a course the chief subject of study must of course be Confucius, and that is my excuse for wearying your Majesty with so protracted a discussion of the matter.

1. Amaterasu-o-mikami, the Sun goddess. The Testament is the fiat by which she established the Japanese Empire, under the perpetual government of her descendants.

EXTRACT VI.¹—CHAPTER XIV.

THE BOOK OF CHANGES.²


THE SECOND BAR IN THE HEXAGRAM OF 'HEAVEN AND EARTH IN COMMUNICATION WITH EACH OTHER.'³

A Good omen indicating "that the High and the Low
(Superiors and Inferiors) are in Communication with
one another, and possessed by the same aim."⁴

I will venture to begin. My text to day is the second bar of the 'Heaven and Earth in communication' hexagram in the Book of Changes. There is no need to emphasize the importance of the figure which reveals to us the very herald and harbinger of social concord—I mean of course that music of the spheres to which all forces mundane and supramundane move in unison—or the portion of it which gives the clue to the method of its actualization. This is the commencement of the first lecture it is my high privilege to deliver after Your

1. Japanese text pages 163 to 176.

2. Japanese Shu Eki, Chinese Yi King.

3. Section I. Hexagram XI, or Thai.  The text says nothing about Heaven and Earth being in communication with each other, but the appendix does. It should be observed that Legge does not consider that the general text of these appendices is by Confucius at all, the writer or writers merely quoting him occasionally.

4. Legge's translation of the Yi King. Sacred Books of the East vol. XVI p. 223.

Majesty's auspicious return to the Palace.¹ Nor, great as it is, is that the only event which makes this 23rd year of Meiji (1890) a highly favoured one, for it is in the eleventh month of this year that your Majesty has graciously promised to inaugurate an Imperial Parliament. "Banzai," then, to the people of Japan in this happy year!

**What is meant by "Earth and Heaven in Communication
with each other." ²**

In these hexagrams each bar gives a specific temporal and spatial application of the general principle graphically rendered by the whole. Some account of the significance of the whole figure, therefore, must precede any attempt to explain the bar under reference. In this hexagram the usual order is reversed, earth being mentioned before Heaven,³ a disposition on the face of it of the worst possible omen and not less astonishing than it is mysterious. It is not to be supposed that this change is fraught with any but the deepest meaning, and it is a good example of the fascinating character of the Book of Changes.

Originally Heaven and Earth steadily maintained their positions, above and below one another respectively. The vital effluence which came down from the former mingled and blended with a similar effluence ascending from the latter, resulting in the production and development, in the intervening space, of everything that exists. In the event of the two effluences failing to emanate, and their mingling, in consequence, failing to take place, all growth must inevitably cease. This divorce would be indicated by writing 'Heaven, Earth.' The writer in the Book of Changes shows his profound philosophy by writing 'Earth, Heaven,' which of course denotes the opposite indica-

1. It had been burnt down.

2. Japanese text page 164.

3. Throughout the passage Motoda writes the characters in this order 'Earth, Heaven,' but Legge's translation takes the other order and I have quoted his text as I find it.

tion, in other words successfully accomplished inter communication and mutual understanding.

**The Basis of a Sovereign's Relations with His Subjects
is the same as the above.¹**

A sovereign's position relatively to his subjects is precisely similar. It is true that he is raised far above the toiling billions and enclosed within the nine-times encircled palace ; but his heart is ranging wide, even to the ends of the earth. No desolate and ruined hovel of widow or orphan shivering in rags but is visited by his indefatigable love. Not a pang felt by a subject but penetrates beneath the "red dais" just as much as though the afflicted one were admitted into the Gracious Presence Itself. For it is when there are absolutely no secrets whatever between ruler and ruled, that the tranquillity of the Empire, in other words, the intercommunication of earth and heaven contemplated by the hexagram, are really achieved.

Historical investigation will be found to establish this truth beyond the possibility of doubt, and our own recent experience, in the contrast between the condition of the country during the last years of the ascendancy of the Tokugawa family, and its present state under the restored Sacred Dynasty, is vivid enough to render otiose any further words of mine. This year for the first time your Majesty is graciously pleased to assemble an imperial parliament, in order the more conveniently to focus public opinion. Your Majesty will strike a mean between the various policies submitted to you, adopt measures suitable to the condition of your subjects, and carry into effect a "four-square" that is, a perfectly adjusted system of government.

The love emanating from your Majesty's heart will penetrate ever more completely downwards ; the needs of your subjects will rise ever more clearly and constantly into your Majesty's Presence. The national life will resolve itself into one

1. Japanese text page 166,

sustained paeon of praise and thanksgiving. This year! to-day! I seem to see already the marriage of Earth to Heaven consummated as in the hexagram.

Bar Number two of the Mutual Understanding Hexagram.¹

The whole hexagram promises perfect mutual understanding between Earth and Heaven. That highly desirable arrangement, however, can only be arrived at by taking definite and decisive action at the right time and in the right place.

The lines upon which these decisions are to be made are revealed by the texts explanatory of the separate bars. Generally the bars are explained in their order seriatim from one to six, the temporal and spatial specification being duly supplied. In the present case instructions are given on the method of preserving the peace and contentment set forth by the whole hexagram, bars two and five indicating respectively the duty of the subject and of the ruler in the matter, and establishing the correspondence between the two. This is the text² on the second bar, "The second line, undivided, shows one who can bear with the uncultivated, will cross the Ho without a boat, does not forget the distant, and has no (selfish) friendships. Thus does he prove himself acting in accordance with the course of the due Mean."³

Here we have the secret of preserving the perfect mutual understanding. Ruler and ruled must cordially recognize that they are engaged upon a common task, and unite their forces to accomplish it. With your Majesty's permission I will take this text in detail.

1. Japanese text page 166.

2. This time he quotes from the text, not the appendix. The former Legge assigns to King Wan and the Duke of Kau (1143-1105 B.C.) the latter to the Confucian era but not to Confucius.

3. Yi King Section I, Hexagram XI, para 2. Legge's translation.

The Broad mind that can 'Suffer Fools Gladly'
and the Courage that will cross a great
River without a Boat.¹

To unite the efforts of lord and liege in the pursuit of a common aim, and to bring contentment under every roof-tree in the realm, are hardly results to be obtained from mediocre standards of administrative method. It is where you have in your monarch a character combining the four high attributes enumerated in the text, to wit, a heart that can bear with the uncultivated, cross the Ho without a boat, remember those who are far away, and steer clear of favouritism,—that you have and keep, blithe souls at every fireside. When I speak of a heart that can suffer fools gladly I am thinking of a mind with a wide enough outlook upon the innumerable types that go to make up a world, to see some good in, and feel some love for, individuals whom most people regard as unproductive freaks of nature, tares among the wheat, the scum of society, human refuse. Broad is the empire, not few its millions. There are bound to be some lewd fellows of the baser sort, back biters and men of blood; an eastern clique, a western cabal. 'Various and changeful is the race of man,' 'to one thing constant never;' but the monarch and his ministers must be of another kidney. Like the mighty ocean, which for all the 'countless laughter' of its waves, moves never from its place, however befouled, remains 'the undefiled,' trespasseth not upon those who trespass against it; like the mighty ocean, I say, knowing all and therefore forgiving all, will the wise king, and the king's good men and true, find a place in their hearts for each and all. Crossing the Ho without a boat, of course, simply means getting to the other bank of the river somehow on foot, which is, being interpreted, in a situation of extreme danger to have nerve enough to make the decision the exigencies of the moment demand. To be

faced by a roaring torrent without boat or bridge or other means of crossing it, to plunge our bare feet fearlessly into the raging waters and so gain the other side ; that is a parable of the pluck and determination that can tread down the thorns of hardship and hew a path through the briars of difficulty. That is why I say that unless we have hearts, big enough to embrace the erring, and bold enough to cross the flood, we shall never accomplish anything worth doing.

**Lord and Liege alike must be possessed of
these qualities.¹**

Examples in our history are not far to seek. What was the mainspring of the vast enterprise of restoring the ancient imperial régime ? What has been the informing principle in all the countless orders regulating the details of home and foreign affairs from that day to this ? They have all sprung alike from the same source, to wit your Majesty's "broad minded tolerance of uncultivated people" : they have all been carried to success by the same power, your Majesty's nerve that "can cross the Ho without a boat." Throwing into the efforts of the ministers whom you graciously permitted to co-operate with you, your own unswerving determination, you preserved the internal tranquillity of the empire during the most acute crisis of its whole history, and, in the face of what seemed overwhelming odds, maintained its integrity. Now you are taking measures for the future. You are pleased to open a parliament, a step altogether without precedent in our history. You have summoned to its two Houses no less than six hundred members, and by this means gathered together spokesmen from the parties in the east, the groups in the west, the coteries in the south, and the associations in the north. You intend to make use of their public utterances, giving the nation the benefit of a happy mean between their many one-sided opinions. This is not a

1. Japanese text page 168.

task which admits of much peace or leisure to the royal performer of it. It involves gathering into your capacious mind, as into a great ocean, all the movements and tendencies, lawless though many of them are, of the countless groups which make up the nation: and then examining everyone of them with calm and deliberate scrutiny. That is 'suffering fools gladly' on a great scale with a vengeance! You insist upon having submitted to you the thoughts and proposals of every subject without exception, but in truth this is hardly necessary; for the influence of your Majesty's benevolent and tolerant attitude upon the hearts and minds of your subjects has already consolidated a contented and harmonious people. Your subjects may become truculent and insolent: they may become supine and feeble: the time may come when the empire will seem threatened with irremediable ruin. In that dark hour your Majesty will display that intrepid spirit which "crosses the Ho without a boat": will adopt measures as drastic as they will be undreamed of by the crowd: and, wielding the terrors of the levin and the thunderbolt, will swiftly bring back the popular mind to a becoming humility. This spirit of large minded tolerance combined with perfect intrepidity in action, and this alone, can preserve the contented tranquillity of the empire and its inhabitants. However, the prime purpose of this bar (in the hexogram under discussion) is to teach us what it is that is absolutely indispensable to the men who accept the responsibility of posts in the government, if they are to perform their duties successfully. It is simply this. Their aims and ideals must coincide to a nicety with those of their royal master (indicated by bar number five in the figure), and all their energies must be expended in perfect co-operation with his.

What is meant by "Does not Forget the Distant."¹

Let us suppose the empire wrapped in a mantle of profound repose. It is not in nature for the sovereign or his

1. Japanese text page 170.

ministers to remain alert to the happenings in distant and inaccessible villages. The home provinces are under their immediate observation. They see them happy and their minds are at rest. This is not without its effects. Men of talent are left in utter obscurity without the least chance of promotion. The life of the aforesaid remote hamlets becomes a "tale of mean streets" and a very wretched one too. The court hears of none of these things. The administration of the country is exploited to suit the fads and fancies of promising young gentlemen who know nothing outside the walls of the secretariat.

At this rate the halcyon days of national contentment are numbered. Neither monarch nor minister must forget a single one of those out-of-the-way corners. The scope of their observation and information must be all-embracing. Their thoughts must travel constantly to the ends of the earth. No village genius must be left repining among the hedgerows. He must be promoted. The conditions obtaining in the remotest district must be as thoroughly investigated as those in the shires. Do that, and no fears need be entertained about the repose of the commonwealth. Your Majesty has already summoned a parliament. The people's representatives are to sit on the very steps of the throne itself. They are to be allowed full and free expression of their opinions. Such a thoroughgoing application of the principle of "not forgetting the distant" almost dispenses me from further comment. I will only remind your Majesty that the heart to heart confidence of lord and liege is, like the answer to prayer, and the bloom of maidenhood, among the ineffable, indefinable mysteries of life. The sovereign and his servants must therefore by no means imagine that their high calling will find its complete fulfilment in such external and material arrangements as a parliament. That were indeed a shallow view to take.

By all means let conferences be called and public opinion systematically ventilated. That will be a practical way of not forgetting the distant. Beyond such outward and visible methods, however, there must be infused into these matters of

promoting talent and keeping in touch with village conditions, the genuine personal enthusiasm of the ruler and his aids. Such efforts alike by their comprehensive and by their intensive character will be found to give the truest expression to the symbol we are studying.

What is meant by "Have no (Selfish) Friendships."¹

It is common to all mankind to like those of similar and despise those of dissimilar temperaments to their own. We draw, what is a selfish and unjustifiable, distinction between ourselves and others, between our friends and all other groups—an attitude of mind utterly reprehensible in a monarch or his ministers.

So soon as this "King's party" idea emerges, you find that "A is in favour: B is out of favour:" you find officers promoted and reduced, for personal reasons unconnected with the discharge of their duties: and you find a party in power and a party out of power. There is no possibility here of the emperor regarding the empire as his household or his subjects as his children; for he is himself busily engaged in narrowing his conception of his realm to one part of it, and actually setting himself in opposition to the aims of at least half his subjects. This will never do. The King and his counsellors must take broad views, and must rigorously abstain from favouritism and partisanship. The virtuous are the people to be promoted: the wise are the proper recipients of court recognition. Then when all traces of a court party have vanished, the masses will look up into the radiant beams of a spotless sun in a cloudless sky—for that is the aspect the throne will then present to them—and yield an ungrudging submission in every parish and in every province. However numerous the ramifications of cliques and coteries may have become, sooner or later they will dissolve in the mighty wave of upright citizenship which will sweep

1. Japanese text page 171.

through the nation. Then will be seen harmony between heaven and earth, and upon the latter a gentle and happy folk. What the Book of Changes calls "acting in accordance with the course of the due Mean" will be realized upon earth. The king will be indeed a king, and the people bring forth the best that is in them.

What is meant by "Acting in accordance with the
course of the due Mean."¹

The empire contains within its boundaries an incalculable and bewildering variety of elements. To introduce order into this chaos, the principle of the Mean is the only promising one, and the solitary person who can apply it is the emperor himself. Absolute adherence to the Mean precludes the slightest hint of favouritism or partiality. Given that, the affairs of the country in all directions will remain in perfect equilibrium. Should the crown fail to effect this, however, all kinds of interests will develop and rapidly render impossible any return to the balance on which tranquillity depends. As we have seen already the Mean implies not only that wideminded tolerance which understands even the most eccentric characters, but also that intrepid spirit which does not hesitate at the right moment to "cross the Rubicon." The Mean implies that such an ardour of benevolence is infused into the administration that not one creature in one hamlet however outlying, or in one glen however secluded, lacks his livelihood. The Mean implies that favouritism and partisanship are swept out of existence while the lamp of justice burns with a flame as steady as it is brilliant. The Mean implies that righteousness is the road to preferment, and a cultivated mind the only key which admits to the circle round the throne. It is when he "acts in accordance with the due Mean"—then and then only—that a king really commands the allegiance of the man in the street. This is the secret of a

tranquil realm and these are precisely the points which are demonstrated and elucidated by the Book of Changes.

**Application to reality of the Principle that the Aims of
the Sovereign and His Ministers are Identical.¹**

The Book of Changes consists largely in warning and instruction regarding prosperity and adversity. Its utterances are best elucidated by comparing them with the facts of life. For example, sloth and idleness bring in their train decline and ruin. 'Pride comes before a fall.' A good deed done from a selfish motive turns out badly. A chapter of accidents closes with a success when the hero is actuated by principle. The laws, under which the male and female principles take the ascendant, on earth as in heaven, govern the affairs of men with a certainty unsurpassed by the procession of the seasons.

The Laws of Nature never fail. When the king and his counsellors are possessed by one and the same ideal, seeming public disasters turn into blessings in their hands, and fortune's direst menaces pass over our scatheless heads. In the natural calamity of last year damage was done, but in addition famine and other horrors were expected in its wake. They never came!—proof positive that on our Imperial Throne sits the embodiment of blameless aspiration working in perfect co-operation with His ministers! Your Majesty is wise, enlightened and tolerant—it is needless to add that you can "bear with the uncultivated": endowed at birth with fearless courage—far exceeding the intrepidity necessary for "crossing the river." Your far-reaching benevolence will certainly "not forget the distant": supremely just and absolutely impartial, it is hardly likely that you will form "selfish friendships." Your acts are in the completest accordance with that righteousness which is called the "course of the due Mean." Should the country be plunged into another revolution and your Majesty be threatened

with deposition, it is as plain to me as the palm of my own hand, that with the utmost calmness you would remove the menace and command the commotion to be still. With these words, which I humbly hope befit the auspicious occasion of the inaugural lecture of another year, I will close my discourse upon this text from the Book of Changes.

BUDDHIST

ETHICS AND MORALITY

BY

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1912.

BUDDHIST ETHICS AND MORALITY.¹

I.—GENERAL CHARACTERISTICS.

Starting with an eager yearning for emancipation from worldly fetters and sorrows, the Buddha attained the solution of his mental struggles in the enlightenment of the Four Noble Truths. The infusion of practical needs with theoretical knowledge, on the one hand, and the stress laid upon the ascetic life as against the worldly, on the other, make up the key-note of Buddhist morality. As its religion is inseparably connected with its philosophy, its morality is based upon its ethical theories, which, again, are the outcome of practical demands and training. In the close connexion between, or identification of, the practical and the theoretical sides, Buddhist ethics betrays clearly its inheritance from the ordinary Hindu mental disposition, and in its ascetic aspects it differs little from the other religious orders of India. But it exhibits a fundamental contrast with Brahmanic morality, in not adhering to the social institutions and traditions, but seeking the basis of morality immediately in the universal truths which are to be realized in every one's wisdom and attainment. In both religions practical morality is founded on the *dharma*s, which, however, mean with the Brahmans the Divine Ordinances incorporated in the legal codes of the nation, while the same word means to Buddhists the truths taught by the Buddha and to be realized in

1. The article was originally written for Dr. Hastings' Encyclopædia of Religion and Ethics, and here it is reprinted, through kind permission of the editor, with a few alterations and with additions of Chinese expressions.

every one's wisdom. In short, the fundamental feature of Buddhist morality consists in its autonomic and personal principle, in contrast with the legal and social basis of Brahmanism.

This characteristic is, again, a necessary consequence of the starting point of the religion, viz. the significance of the Buddha's personality. He is revered by his followers not only as the founder of the religion but also as the revealer of final truths and the guide of all beings to the same attainment as his own. He is the saviour, the ferryman who conducts men to the other shore of perfection, which may be attained by all who follow his instructions, in accordance with truth. His person is the pivot on which all Buddhist thought turns and the ideal at which every believer should aim. In him personal perfection is united with universal truths.¹ He is the light of the world (or the eye, *loka-cakkhu*, 世間眼), but every one should discover the same light in himself (*atta-dīpa*, 自燈明), the Master being the revealer of the light existing in every one's mind and not an intruder from the outside. One takes refuge in the Buddha, in order to take refuge in himself (*atta-saraṇa*, 自歸依), as the Master has done.² This autonomic principle and personal basis of Buddhist morality was, indeed, a new departure in the history of Indian religion, and laid the foundation for the universal religion of Buddhism.

The prominence of personal principle is associated with esteem for individual liberty, or at least the spirit of toleration and liberalism. The Master gave many precepts, both in the theoretical and the practical domain, but they are not expected

1. Itiv. 92: "One who sees me sees the truth" etc.; Dīg. 27 Aggañña: "This is the appellation of the Tathāgata, his body is of truth (*dhamma-kāya*)—he is made up of truth (*dhamma-bhūta*) etc." 長阿, 小緣 (戾 ix. 31b): 如來爲世間眼, 爲世間智, 爲世間法, 爲世間梵, 爲世間法輪, 爲世間甘露, 爲世間法主. The present writer can not at all agree with Oldenberg's view as to the position of the Buddha in his religion (Buddha, 4th ed. 1903, pp. 372 f.) [For the titles of the Buddhist texts cited and their Chinese counterparts, see "The Four Buddhist Āgamas" in these Transactions, 1908].

2. For instance, see Majjh. 19. (vol. I. p. 118); *katam vo tam maya*; 中阿, 102. 念 (戾 vi. 24b): 我今已作, 汝等亦當復自作.

to be followed in the letter but in the spirit. This comes out very clearly, for example, in the last sermon of the Buddha on the eve of his entrance to the Great Decease, when he urged that his disciples should leave off minor precepts and be their own light. The value of this admonition can never be over-estimated, when we note how the tradition is preserved even among the Theravādins, the advocates of traditions and precedents, as well as among the liberal Mahāyānists. This liberal spirit stands, again, in close connexion with the esteem for the Middle Path, which formed, indeed, the instruction of the Buddha's first sermon at Benares and remained the leading spirit of Buddhism through the various forms and tendencies manifested in the history of the religion. This liberal spirit is what distinguishes Buddhism from other ascetic orders, especially from Jainism; and this is the reason why, while the latter remained to the last a formal asceticism, Buddhism was able to achieve its development in almost inexhaustible forms adapted to the needs of the times and peoples. We shall miss many an important point in Buddhist morality, if we adhere slavishly to the letters of the Theravādin traditions. We should never lose sight, in considering Buddhist morality, of this liberal broad-mindedness, in spite of its asceticism and monasticism.

The Buddhists, as has been hinted above, never distinguished sharply between ethical theories and practices, but the practice is regarded as incomplete without the theoretical foundation and the basis of mental training, and *vice versā*. Thus the whole discipline (*sikkhā*, 學) is divided into the three branches, which are to be assisted and accelerated mutually: morality (*sīla*, 戒), mental training (*samādhi*, 定, or *citta*, 心), and wisdom (*paññā*, 慧).¹ The kernel of the discipline, and especially of morality, is expressed in a very concise résumé of the whole teaching of Buddhism, which runs:

Not to commit any sin, to do good,

1. Dig. 4. Sopadaṇḍa (vol. i. p. 124); 長阿, 種德 (吳 ix. 78a). Ang. iii. 81-90 (vol. i. pp. 229-239).

And to purify one's own mind, that is the teaching of (all) the Buddhas.¹

The first half of the verse is the kernel of every system of morality, which is here, in the last half, assisted by mental purification and consummated by the belief in the teaching of all the Buddhas, the belief which shall finally realize our communion with the Buddhas, on the Sole Road of Buddhahood. A similar relation between morality and the other attainments of Buddhist perfection (*asekhā*) is shown in the group of the five branches (*khandha*), viz. morality (*sīla*), contemplation (*saṃādhi*), wisdom (*paññā*), deliverance (*vimutti*, 解脫), and insight into the knowledge of deliverance (*vimutti-nāṇa-dassana*).² Herein is shown again the inseparable connexion of morality with wisdom and supernatural or mystic attainments. Thus we see that Buddhist morality, both in its discipline and perfection, forms a part of the religious ideal of complete enlightenment, and it loses its value and significance apart from these perfections. But morality is not merely a means to perfection, as is the case with most mystical systems; it is an integral part of the perfection, and hence the epithet of Buddha—"abounding in wisdom and goodness" (*viññā-carana-sampanna*). Mere knowledge or a solitary immersion in mystic contemplation, without practical moral actions, is not perfection; and in the same way morality without insight into the depth of truth is baseless. Morality is an integral part of religion, and so ethics should never be a mere system of theoretical discussions or speculations on ethical problems; it must be associated with enlightenment in metaphysical truths and their realization in one's own life. Thus the moral and intellectual perfection of a personality, in spite of the doctrine of the non-ego, is the highest aim of Buddhist morality.

1. Dhamma-pada, verse 183; 諸惡莫作, 諸善奉行, 自淨其意, 是諸佛教。

2. Samy. iii. 4 (vol. i. pp. 99-100); 雜阿 (辰 iv. 41). Samy. xlvii. 13 (vol. v. p. 162); 雜阿 (辰 iii. 44). Here *dassana* means more than insight and may be rendered *realization*.

Viewing in this way the system and aim of Buddhist morality, we may divide its exposition naturally into four parts :

- (1) Basis and aim of morality, or metaphysics of the good ;
- (2) Virtues and rules of conduct, or practical ethics ;
- (3) Efficacy of morality and the ecclesiastical side of ethics ;
- (4) Mental training and spiritual attainments.

The first of these answers to *paññā* of the above given division of the discipline, the second and third to *sīla*, and the fourth to *samādhi*.

The sources from which we have to discover the fundamental (or, one might say, primitive) forms of Buddhism are known to us through the Pāli Canons. These, as is well known, are the traditions of the orthodox Theravādins, who in many points deaden the spirit by the letter and are pre-eminently scholastic in their trend of mind. Hence it is quite natural that, together with the kindred schools, they are called the Hinayānists, the followers of the Little Vehicle or the Abandoned Way. On the other hand, the developments or amplifications, whether natural and consequent or not, are represented by the so-called Mahāyānists, whose traditions are handed down to us partly in Buddhist Sanskrit texts, and still more in Chinese and Tibetan translations. Here we are not to enter into discussions of the perplexing questions as to the origin and date of this difference and the mutual relation between these two aspects ; but, seen as a whole, we might say the latter deduced many important consequences from the fundamental ideas, though sometimes they run to extremes. Thus we find it desirable, in seeking to discover the kernel and vital spirit of the Buddha's teachings, to interpret the letter of the Pāli books by the light thrown upon them by the spirit of the Mahāyāna.¹

1. This remark may, for instance, be illustrated by the idea of a Tathāgata or of a Bodhisattva. Further to be noticed are, for instance, the close connexions between the introductory part of the Saddharma-puṇḍarīka and the Itivuttaka (also the fourth part of the Anguttara), or between the 15th chapter of the same with the Nidāna-kāthā of the Jātaka.

Though these two are never to be confused or their differences minimized, the close connexions existing between them should be kept in view more than has been used. Abandoning the rather misleading nomenclature of the Lesser and the Greater Vehicles, we might view these two as the starting-point and the consequences (in various directions, of course) deduced from the former. Keeping these points in view, we now enter into the details under each head and endeavour to state the fundamental features and to see their consequences.

II.—BASIS AND AIM OF MORALITY, METAPHYSICS OF THE GOOD.

The fundamental principle of Buddhist ethics and morality is expressly stated in the very opening of the Buddha's first sermon, to consist in the Middle Path, which is, again, the way to the realization of the ultimate end—the extinction of the pains arising from egoism. Here the Middle Path is recommended, not merely because it lies in the middle between worldly pleasures and ascetic self-tortures, but because therein lies the right or perfect (*sammā*) way for realizing the ideal, in accordance with truth. It is the solid (*khema*) way, in contrast with the crooked (*kamma*); the holy or noble (*ariya*), in contrast with the false (*micchā*), or base (*anariya*), and it leads to the perfect enlightenment (*sambodhi-gāmin*, *sambodhi-parāyana*).¹ Here arises the question as to what is the content of the enlightenment. The answer is given mostly in a negative way, in the denial of the phenomenal, of human weakness, illusions and passions, in short in the teaching of non-ego (*anattā*), extinction (*nirodha*) of pains, and the well-known *nibbāna* (Skt. *nirvāṇa*). There are perplexing questions as to the real meaning of the term, and its negative aspect has led not only many European scholars but a section of Buddhist

1. Majjh. 19 (vol. i. p. 118); 中阿, 念 (旃 vi. 24b). Majjh. 26 (vol. i. p. 161-163); 中阿, 羅摩 (旃 vii. 74a). Sn. 38 etc.

thinkers to a thoroughly negative view.¹ Not entering into these discussions, we shall content ourselves with noting that Buddhism here faced the same problem as Schopenhauer did as to the ultimate nature of his nothingness (*Nichts*), especially in its relation with the mystic experiences of the saints, both Buddhist and Christian.² But the difference between Buddha and Schopenhauer consists in this, that the former was not content with the merely theoretical attitude of the latter, but, having himself realized the experience of transcending the phenomenal and of entering into the height of mystic illumination, tried to lead his followers to the same attainment. This ideal of the same attainment is expressed in the term "One Way" or "Sole Road" (*eka-yāna*) of the Tathāgatas,³ treading on which is the very essence of Buddhist morality, and the basis of which is found in the stability of truths (*dhamma-ttṭhiti, dhamma-niyamatā*).⁴ In summarizing positively the highest aim of Buddhist morality, we might say it consists in entering into the communion of all the Buddhas and Saints, through realizing the oneness and eternity in one's own personality. Not only insight and wisdom (*dassana, vijjā*, 知見) but morality and mental training are possible on the ground of this assumption, and all virtuous acts flow from this metaphysical source.

1. The Sarvastivādins emphasized the reality of objective world (*dharma*s) and the ultimate nothingness of ego (*ātman*), and the Prajñā-pāramitā texts deny thoroughly any idea of reality.

2. See Schopenhauer, *Die Welt* (vol. i. pp. 450-464, vol. ii. pp. 700-703.)

3. Tathāgata (如來) means the one who has gone to the other shore, and at the same time the one who comes therefrom to this world, in order to lead the others to the same goal. The "One Road" (一乘) means the identity of the attainments and activities of all the Buddhas of the past as well as the present and future. See Anesaki, *Buddhism in its fundamental aspects as Religion* (now being translated into English) Pt. iv. Chap. 2.

4. Ang. iii. 134. Samy. xii. 20 (vol. ii. p. 25); 雜阿 (辰 ii. 68b). See art. "Docetism (Buddhist)" in the *Encyclopædia of Religion and Ethics*. This was the *punctus saliens* which gave rise to the exaltation and explanation of the Buddha's educative tactfulness (*upāya-kauśalya*, 善巧方便) in the *Saddharma-puṇḍarīka* (chapters ii-iv.) and finally to the revelation of his personality (chaps. xv and xxi).

Thus, in the *Brahma-jāla*, one of the books which show most vividly the connexions between practical morality and metaphysical speculations, the Buddha contrasts mere works, however good and excellent, with his attainments and purposes. Having heard his disciples talking of the other's praise and blame of Buddhist morality, he teaches them not to be anxious about these "trifling matters, the minor details of mere morality" (*sīlamattaka*). The reason is not because morality is a trifling matter in itself, but because it is vain unless founded upon profound knowledge and high attainments. He says: "There are other things, profound, difficult to realize, hard to understand, tranquilizing, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise. These things the Tathāgata, having himself realized them and seen them face to face, hath set forth; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak."¹ Here we can see very clearly the close connexion between morality and enlightenment in Buddhism, and at the same time the basis of its liberal and broad spirit.

This characteristic of Buddhist morality is, again, closely related to its ideal of universal salvation, as shown in the missionary works, even in the Buddha's time and afterwards under King Asoka's patronage. This universal ideal is further expressed by the Mahāyānists in the often repeated saying that every being is a Buddha in his essential quality, and on this account the standard of a perfect Buddhist was transferred from an *arahat* to a *bodhi-sattva* (see below). After all, the foundation of Buddhist morality rests on the essential capacity of every person for Buddhahood; and the criterion of true morality lies in the tendency to *bodhi*, as attested by the One Road trodden

1. See Rhys Davids, *Dialogues of the Buddha*, vol. i. p. 26; 長阿, 梵動 (庚 ix. 73a); 如來有餘法, 甚深微妙, 大法光明, 唯有聖賢弟子, 能以此言讚嘆如來. Closely connected with this passage is one in the *Saddharma-puṇḍarīka*, chap. ii.: 'The Buddha knowledge is profound, difficult to understand, difficult to comprehend. &c. (佛智慧甚深無量, 其智慧門, 難解難入 &c.).

by all the Tathāgatas of the past as well as of the present and future,—we ourselves being future Buddhas. Abandon the false and base conduct of common men (*puthujjana*) and adopt the methods of a Buddha, that is the cardinal maxim of Buddhist morality.¹ Though this expression may sound somewhat vague or self-evident, the latter, the good and holy life, is not to be merely talked about but to be tested by personal touch and realized in the exercise of the three methods of discipline as well as by the group of the four perfections. Suppose a traveller perishing of thirst found a well by the way-side; if he saw the water but had no rope or bucket to fetch it, could he quench his thirst?² The answer is evident. The essential aim of any discipline or exercise is to touch the immortal region by the body (*kāyena amatam dhiātum phassayitvā*),³ i.e. by personal experience and actual realization. The guide to this end is found in the person of the Buddha; hence the important rôle of faith which it plays in Buddhist morality, as has been indicated above, as well as we shall see later under the head of virtues.

Here arise naturally the questions as to the nature and origin of sin and ills, and the opposition of man's moral nature to the good. Buddhist ethics is so anxious to prevent the arising of bad thoughts and actions that it surpasses almost all other ethical systems in enumerating human weaknesses and vices (see below). So manifold are these vices that they can fetter one's mind at any moment and on every possible occasion, just as demons were thought by mediæval Christians to do. Various classifications insist on the dreadfulness of human passions; the method of the four exertions (*padhāna*) supplies guidance for the checking of every germ of evil and the fostering of any good inclination; the doctrine of the source (*samudaya*) of pain tries to explain the origin and genesis of ills. But Buddhism has no story of Adam's fall, except a myth of man's gradual de-

1. In Chinese: 轉迷開悟 (Jap. temmei kaigo) or 捨凡歸聖 (Jap. shabon-kishō).

2. Samy. xii. 68 (vol. ii. p. 118); 雜阿 (辰 ii. 80a).

3. Itiv. 51 (p. 46) and 73 (p. 62).

generation,¹ nor does it teach that sin is a transgression of divine law in consequence of free will. The causation or genesis of ills is traced to the one root of thirst (*taṇhā*), and the source of all vices, however classified, is sought in passion and greed (*kāma* and *rāga*).² Though these may again be traced to, or associated with ignorance (*avijjā*) or delusion (*moḥa*), these are for their part the outcome of the former, and the term expresses nearly the same thing in different aspects, and, taken together, amount to egoism. This is the original sin, so to speak, and the root of all evils. In Buddhist ethics no distinction is made between sin and ills, and their sole origin is sought not in the objective world but in our own mind and acts (*kamma*, Skt. *karma* 業).

Here again Buddhists faced the same problem as Schopenhauer as to the cause of the individuation of will. The conclusion is to the same effect as that of the German philosopher—that no reason could be sought in this domain. Or, we might say, the question is left theoretically unanswered, and the chief emphasis is laid on the necessity and urgency of uprooting the present ills and actual vices. Mere discussions of the origin of sin is compared with the folly of a man who, having been shot by an arrow, tries to know the structure, &c. of the arrow, instead of taking it out of the wound at once.³ Here we see reflected the very practical character of Buddhist ethics, but we see at the same time that this point gave rise to various speculations among the later Buddhist thinkers. Aśvaghosa tried to answer the question by the idea of an abrupt upheaval of *avidyā* (ignorance) out of the *Tathatā* (thatness, viz. the tranquil substance of all that exists), nearly on the same line as Schelling's theory of a jump (*Absprung*) of the individual will out of the universal.

1. Dig. 27. Aggañña; 長阿, 小緣 (戾 ix. 31f).

2. Majjh. 14. Dukkha-kkhandha; 中阿, 苦陰 (戾 vi. 21b). Majjh. 46. Dhamma-samādāna; 中阿, 受法 (戾 vii. 23).

3. Majjh. 63. Mālunkya; 中阿, 箭喻 (戾 vii. 97). See Oldenberg, *Buddha*, p. 318; Warren, *Buddhism in Translation*, p. 117.

Another solution tends, as in Leibniz's Theodicée, or still more in the Gnostic emanation theory, to explain ills as the imperfect reflection of the one universal mind. This latter is the case with Vasubandhu and his followers. Whatever might have been tried, the fundamental trait of Buddhist ethics consisted in its practical nature, and so it had a very vivid sense of the vices of human nature in its actual conditions, and of the ills arising from them, both of which are the irrevocable consequences (*vipāka*) of the *karma* without beginning. This feature appealed to the mind of the Hindus yearning for emancipation, and also impressed deeply the peoples of the Far East, so that the change of sentiment wrought out by Buddhistic influence in Japan, perhaps more than in any other country, is a very remarkable feature in the history of the religion.¹

It may be said that the identification of sins and ills, the basis of which lies in the theory of *karma* has the effect of weakening the moral sense of responsibility which we find so strong in the Jewish and Christian religions; but we should not forget that here we have to deal with another sort of morality, whose sole aim is the abandoning of egoism and entering into the vast communion of the enlightened mind. Buddhist morality is, in its principles, completely free from nomistic elements; and the wide-reaching love for all beings, as expressed in the four aspects of the infinite mind (*appamāṇa-cetovimutti*), was possible only on this basis, apart from the love of and for the only Father in Heaven.²

1. This is the feature in the moral character of the Japanese people that is least known to the West. Some hints may be derived from Lafcadio Hearn's "Buddha-Field" and also from the present writer's article, "Le sentiment religieux chez les Japonais," in *La Revue du Mois*, July, 1908.

2. Call to the love for all beings is made, on the one hand, to the thought that any being might once have been our relation, father, mother, wife or husband, in the innumerable existences of transmigration; and, on the other, to the consideration that all beings are or should be our companions and brothers on the way to bodhi. For the former see Samy. xv. Anamata; 雜阿, 生死品 (辰 iii. 94f).

The full realization of the holy way (*ariya-magga*) and the attainment of enlightenment (*bodhi*) are necessarily associated with the final uprooting of fundamental vice, viz., ignorance and *karma* arising from it. This condition is described in the oft-repeated expression '*arahat-ship*': birth is extinguished, purity is perfected, and all is done that is to be done, &c.¹ And this, again, is what is called the footstep of the Tathāgata, the settlement of the Tathāgata, the impress of the Tathāgata.² Here an *arahat* is evidently identified with a Tathāgata, so far as the above mentioned attainments are concerned.³ At the same time a distinction is made between the Tathāgata and a *bhikkhu*, who has been released by wisdom; there the point lies in the difference between a *pacceka-buddha* and a fully enlightened Buddha (*sammā-sambuddha*), the former being a self-content saint and the latter the teacher and benefactor of all beings. Every Buddhist should aim at the attainment of *arahatta* (saintship); and the most significant type, or the only standard of this attainment is found in the personality of the Buddha who is one of the *arahats*. In this respect we may say that the ideal of Buddhist morality consists in the imitation of the Buddha, and this is the reason why faith in the Master is so strongly insisted upon, both for moral and intellectual perfection. The Buddhists of earlier times never pretended themselves to be Buddhas; they were content to have as their Master the only Buddha who appeared in this world-period, yet their moral ideal was always directed towards the perfection of an *arahat*, who was nothing but a Buddha in his

1. In Pāli: *khīnā jāti, vūṣitaṃ brahmacariyam, katam karanīyam*; In Chinese: 生已盡, 梵行已立, 所作已立, &c.

2. Majjh. 27. Hatthipadopama (vol. i. p. 181); 中阿. 象跡喻 (巽 vi. 78). Cf. below the parallel in the Saddharma-puṇḍarīka (p. 19).

3. This identification is confirmed by the description of a perfectly holy *bhikkhu* as a Tathāgata (Majjh. 22. Alagaddūpama [vol. i. p. 139-140]); 中阿, 阿鞞託 (巽 vii. 63) and also by passages where the *arahats* are compared with elephants (Samy. xxii. 76, [vol. iii. p. 83-84]; 中阿 102, 無常 (巽 vii. 41a). Beside these, the training of the four *ihānas*, the four *appamāṇa*, &c. are described in innumerable passages in the same words, both in regard to Buddhas and to *arahats*.

moral perfection. But this point gave rise to a division in moral ideals and, conjointly with that, to the schism of the Mahāyāna and Hīnayāna.

A section of conservative Buddhists adhered more to the letter than the spirit of the fundamental teachings and found their satisfaction in self-culture. Their ideal consisted in the imitation of the Buddha, but they deemed themselves thoroughly unqualified for that perfection, and cherished the hope of being born in the good resort of the heavenly worlds and of finishing their journey on the way of *bodhi* in the time of the future Buddha Metteya (Skr. Maitreya). This type of Buddhist ideal is prevalent among the Buddhists of Ceylon, Burma, and Siam. It is of very ancient origin, and exhibits a great tenacity through the whole history of Buddhism in the other countries as well. Against this stream of moral scrupulosity there arose a school, more broad-minded and daring, which emphasized the importance of following the Buddha's footsteps in spirit. The division may be traced to the schism of the Vajjian monks, ascribed to the second century after the Buddha's death. Whatever the date may have been, the difference resulted in the division of the Hīnayāna and Mahāyāna.

This division involved, *inter alia*, a rupture between the ideal of *arahat* and that of *Bodhisattva* (Pāli, *bodhisatta*). The latter was an appellation of the Buddha in his former lives, preparing for his Buddhahood and meant 'a being seeking for *bodhi*.' Now this was transferred to every Buddhist whose moral aim consisted in the same attainment and practice as that of the Bodhisattva, and this ideal was distinguished from that of the *arahat*, including the self-content *pacceka-buddhas* and the conservative preservers of the Buddha's sermons (*sāvaka* i.e. hearers)¹ Though this changed notion of ideal saint contained nothing radically different from that of an *arahat*, it showed a departure in the direction of a freer development of Buddhist moral ideals and involved many important consequences for morals.

1. A See S B E vol. xxi. pp. 35, 43, 80 and many other Mahāyāna texts.

Reserving these practical bearings for a later section of the present article, we have here to deal with the theory of the *bodhi-citta*.¹ It means the primordial essence of our mind which in itself consists in the supreme *bodhi*, i.e. the very essence of Buddha's enlightenment. This essence is present in every mind, but lies dormant or is covered by the dust of ignorance and infatuation. When it is awakened and developed by due training, we may see in ourselves the eternal Buddhahood in its full illumination, and, in this way, the communion with all the Buddhas may be realized. Morality, associated with wisdom and mental training, is the way to this realization, and makes us tread the one and same way (*ekayāna*) of the Buddhas. Indeed, morality is possible on this foundation of our essential fellowship with the Buddhas and of the substantial identity of our mind with their mind. Morality is the actualized *bodhi-citta* which is, again, the *universalia ante res* of morality. In other words, the *bodhi-citta* is the "stability of truths" translated to the inner heart of man, it is the *bodhi* seen not as an attainment or acquisition but as the original possession of man's mind. Seen in this light, the contrast of good and bad, noble and base, amounts to the contrast between the primordial *bodhi* and the fundamental *avidyā*. Thus we see in Buddhist ethics the Jewish contrast of God and Satan transferred to the inner heart of our own mind, which at the same time is substantially identical with that of all beings, including Buddhas, Bodhisattvas, common men, as well as animals and the spirits in the purgatories.²

1. For this theory, see especially the two works ascribed to Vasubandhu (世親) and Nāgārjuna (龍樹): 菩提心論 (Nanjio, No. 1218) and 菩提心資糧論 (Nanjio No. 1181).

2. This point was systematized by the Chinese philosopher Ch'i-i 智顗 (531-597) of T'ien T'ai 天台 on the authority of the *Saddharma-piṇḍarīka* and applied to ethics, among others, by Chi-hsu 智旭 (1599-1655) in his commentary on the *Mahāyāna Brahma-jāla* (梵網經). The influence of this idea was far and deep in China, and more so in Japan. A popular song of the 12th cent. says: 'The Buddha was once a common man, we shall be once finally Buddhas; and lamentable are the walls separating us from them, (who are all one in essence, in the

III.—VIRTUES AND RULES OF CONDUCT, PRACTICAL ETHICS.

Just as the contrast between the *bodhi-citta* and *avidyā* is the ultimate point of theoretical ethics, the contradistinction of virtues and vices forms the fundamental subject of practical ethics. Buddhist teachers are so fond of enumerations and classifications that nearly every topic of thought or doctrine is arranged in numerical groups. This answered not only the theoretical purpose of classification but, at the same time, perhaps much more than the former, the practical purpose for extracting the materials according to need. This use is naively expressed, in the explanation of the seven divisions of *bodhi*, by a simile that robes and jewels stored in one case can be easily taken out.¹ The tables of virtues and vices are arranged, in this way, partly for the sake of classification and partly for the practical purpose of easily drawing their items out at any moment, when one of them is present and the associated ones are to be enticed or guarded against.²

The fundamental classification of Buddhist discipline is, as we have seen above, the three branches of the *sikkhā*. Closely connected with this is the division of actions (*kamma*), or organs of works, i.e. body (*kāya*), speech (*vāca*), and mind (*mano*).³ Among these the mental is the root of actions, but all the three

primordial Buddhahood). (ほさけも昔は凡夫也、我等も終には佛也、何れも佛性具せる身を、隔つるのみこそ悲しけれ). Another popular saying of the 18th century says: 'See the puppet-player, he brings out of the box that hangs from his neck anything he pleases, a Buddha or a devil.' (傀儡子、首にかけたる人形箱、佛を出さうと、鬼を出さうと).

1. Samy. xlv. 4. (vol. v. p. 71).

2. This practice of enumerating in incantation fashion may be witnessed among the Buddhist monks throughout the East. The tables serve not only to keep their content in memory but also for mental culture. Side by side with this advantage, its disadvantage is shown in its mechanical routine.

3. Majjh. 56. Upāli (vol. 1. p. 372f); 中阿, 133. 薩婆離 (庚 vi. 56). Aug. III. 1-9 (vol. i. pp. 105-109) &c.

have great influence upon one another, so that, both for repression of the bad and for acceleration of the good, the three are associated and help mutually.

Now we shall first consider the vices to be guarded against. As we have seen above, the radical vice of human nature consists in egoism and it manifests itself in lust (*kāma*), desire (*chanda*), intention (*adhiṭṭhāya*). These passions manifest themselves in greed (*rāga*), seeking for pleasure, hatred (*dosa*) of pain, and stupidity (*moha*), hopeless indifference. These are cardinal vices, and are called the three roots of the bad (*akusala-mūla*), depravities (*upakkilesa*), etc.¹ These may further be divided into five or seven items. The five hindrances (*nivaraṇa*), or, to express the same thing, covers (*āvaraṇa*) are: (1) sensual desire (*kāma-cchanda*), (2) ill will (*vyāpāda*), (3) stolidity and torpor (*thīnamiddha*), (4) excitement or vanity (*uddhacca*), and (5) perplexity (*vicikicchā*). The seven fetters (*saṁñojana*) or incentives (*anusaya*), are: (1) fawning (*anumaya*) or sensual pleasure, (2) repugnance (*patigha*), (3) opinion (*ditṭhi*), (4) perplexity, (5) pride (*māna*), (6) attachment to existence (*bhava-rāga*), and (7) ignorance (*avijjā*). These fetters are again developed to 10 or 16, 108, etc. and these groups are called depravities (*āsava*), attachments (*upādāna*), streams (*ogha*) of passions, fire etc., with various nomenclatures, according to the points of view from which these vices fetter, afflict, stir the human mind and incite to bad actions. These classifications, as we can see easily, are in some cases cross-divisions, and they are designed not for a scientific purpose. Yet, when we compare them with the vices enumerated in the New Testament, we can see that the Buddhist classification had more in view psychological analysis than the Christian, which was thoroughly practical. Herein, too, is seen the close relation between Buddhist morality and mental training. The same

1. Samy. xxxvi. Vedanā-samy., esp. 3, 5, etc; 雜阿 (晨 ii. 90-100). Ang. iii 33, 69 (vol. i. 134f, 201), Itiv. 50, &c.

remark may be applied to the classifications of virtues which we now proceed to consider.

All the virtues and virtuous practices are arranged in a group of seven,¹ which are called sometimes the divisions of the way (Skt. *mārgāṅga*), but four of them may better be described under the head of mental training, and the remaining three are groups of virtues combined with the methods of mental exercise. The virtues (*bala*) are also called organs (*indriya*) of moral practice, and their practice consists in the Eightfold Holy Way (*ariyamagga*). The virtues or organs are: (1) faith (*saddhā*), (2) exertion (*virīya*), (3) mindfulness (*satī*), (4) contemplation (*samādhi*), (5) wisdom (*paññā*). Among these, faith, exertion, and wisdom are the three cardinal virtues of Buddhism, and are included in every other group of virtues; and, on the other hand, several others are added to the above five, such as shame (*hiri*), and fear of sinning or conscientiousness (*ottapa*), or again, blamelessness or clear conscience (*anavajja*), sympathy or altruism (*sangāha*), deliberation (*sankhā*), etc., which, taken in various groups, make up the seven or nine virtues. The practice of sympathy, for instance, is divided into four: alms-giving or charity (*dāna*), kind word (*peyyavajja*), beneficial act (*atthacariya*), and all-identification (*samānattatā*). These virtues, applied to practical life, make up the Eightfold Way, which consists in the perfection of (1) opinion (*ditṭhi*), (2) decision (*sankappa*), (3) speech (*vāca*), (4) actions (*kammanta*), (5) livelihood (*ājīva*), (6) effort (*vāyāma*), (7) mindfulness (*satī*), and (8) contemplation (*samādhi*).² We see how in these classifications mental training plays a great part. We shall not enter into the details of these items; suffice it to say that Buddhism lays more emphasis on the intellectual side than

1. See S.B.E. vol. xi. p. 61, Rhys Davids, *Dialogues of the Buddha*, vol. ii. p. 129.

2. See further Samy. xlv. 4 (vol. v. p. 6), 雜阿 (長 iii. 64a), where virtues are beautifully described by similes, which may be compared with St. Paul's utterance in Ephes. 6, 13-16.

is done in Christianity, and in this respect these virtues may be compared with Greek or Confucian virtues.¹ Nevertheless, faith plays the central part, as in Christianity, and this point brings us to the religious or ecclesiastical side of Buddhist morality, as we shall presently see.

Lastly, as regards Buddhist virtues, we have to speak of the *pāramitās*, the virtues, which bring us to perfection or to the other shore of *Nirvāṇa*. As we have seen above, the aim of Buddhist morality is to bring us to the attainment of *arahatta* (saintship) or to Buddhahood, to the final goal of perfect enlightenment. So in this respect every virtue is a *pāramitā*, but in the Pāli books the term is applied exclusively to the moral acts of the Buddha in his innumerable lives in preparation for his Buddhahood. It is told in the introduction to the *Jātaka*,² that the Brahman Sumedha, the future Buddha, made the promise to himself as well as to his teacher, to exercise the virtues leading him to the attainment of Buddhahood (*buddha-kāre dhamme*). They are enumerated as follows: (1) charity (*dāna*), (2) morality (*sīla*), (3) resignation (*nekkhamma*), (4) wisdom (*paññā*), (5) exertion (*virīya*), (6) forbearance (*khantī*), (7) truthfulness (*sacca*), (8) persistency (*adhiṭṭhāna*), (9) love (*mettā*) and (10) equanimity (*upekkhā*).³ Now the transition to Mahāyāna morality brought these within the scope of all Buddhists, who must strive for perfect enlightenment, and in this ethical system the *Pāramitās* fill a great rôle. Six of them are usually enumerated, viz. charity (*dāna*), morality (*sīla*), forbearance (*ksāntī*), exertion (*virya*), meditation (*dhyāna*), and wisdom (*prajñā*). Very often four are added to these, making ten in all, viz. tactfulness (*upāya*), earnest wish or vow (*praṇi-*

1. The cardinal virtues of Confucianism are wisdom, benevolence and courage (智仁勇).

2. *Jātaka*, ed., Fausbøll, vol. i. pp. 19-28; Warren, *Buddhism in Translations*, pp. 23-29; Rhys Davids, *Buddhist Birth Stories*, 1880, pp. 18-26.

3. This may be compared with the ten *dharma*s for attaining the *paramāṇu gati*m (highest resort), as stated in Manu, vi. 92-93.

dhāna), strength (*bala*), and knowledge (*jñāna*).¹ A résumé of these virtues is given in the Lotus of the True Law and is regarded by the Mahāyānists as containing the three fundamental maxims² of their morality. It runs :

“ Any Bodhisattva Mahāsattva, who, after the *parinirvāṇa* of the Tathāgata, shall set forth this Dharma-paryāya to the four classes of hearers, should do so, after having entered the abode of the Tathāgata (*Tathāgata-layana*), after having put on the robe of the Tathāgata (*T.-civara*), and occupied the seat of the Tathāgata (*T.-āsana*). The abode is explained to mean abiding in love to all beings (*sarva-sattva-maitrī-vihāra*) ; the robe the delight in an immense forbearance (*mahāksānti-sauratya*) ; and the seat-the entrance to the vacuity of all phenomena (*sarvadharma-śūnyatā-pravēśa*). ”³

This is exactly the same idea as is expressed in the above quoted expressions, the footstep of the Tathāgata, etc., by transferring the Pāramitās to the imitation of the Tathāgata.

We omit further comments on these classifications and their mutual relations, but we have to note that in these virtues of the Bodhisattvas more consideration is paid to those virtues that have regard to others, and that the essence of sympathy or love is more prominent than in the virtues above given. This was indeed, a very important point in the departure of the Mahāyāna. The Mahāyānists are wont to call the Hīnayānists egoists, in contrast with their own altruism. Though this is not literally true, the characteristic difference between these two schools, or between the ideal *arāhat* and *bodhisattva*, consists in this that, while the former sees in self-culture the first requisite of morality, the

1. See art. *Bodhisattva* in the E.R.E., also Suzuki, *Outlines of Mahāyāna Buddhism*, (London, 1907), pp. 277-330, 391-404. In the latter book the author is, in many points, too anxious to draw sharp distinctions between the Hīnayāna and Mahāyāna, and misses connecting links between these two forms of Buddhism.

2. 三軌戒, san-kikai.

3. S.B.E. vol. xxi. p. 222 ; *Saddharmapund.* ed., Kern and Nanjio, p. 234. (Kern's rendering of *āsana* by 'pulpit' is right, but it parts company with Oriental associations.) In Chinese : 如來滅後, 欲為四眾說是法華經者, 云何應說, 是善男子善女人, 入如來室, 著如來衣, 坐如來座, 如來室者, 一切眾生中大慈心是, 如來衣者, 柔和忍辱心是, 如來座者, 一切法空是.

latter insists on the necessity of altruistic thoughts and actions, even for the sake of self-culture, as in the case of the Buddha's former lives. In other words, the Mahāyānist moral ideal lays special stress on the realization of the *bodhi-citta*, by entering into the communion of the saints through the exercise of altruistic virtues. This is of course an extension of the fundamental virtue of love or sympathy, but the emphasizing of this point gave rise to another important idea, that of the dedication (*pariṇāmanā*)¹ of all virtues and works for the sake of others, in order to lead them to the same perfection. It makes possible for all beings to help each other on the way to salvation and the realizing of the communion of spiritual fellowship. The practical results of this ideal were momentous and we may say that Buddhist influence in China and Japan turned on this pivot, although unfortunately with its abuses as well.²

The consideration of the virtues and their values leads us to the methods by which, and the conditions under which, they could be worked out. The organization for the promotion of morality is established in the Order (*Saṅgha*), including monks and laymen, and the guidance of morality therein was laid down by the Buddha in the rules of obedience (*Vinaya*), including prohibitions and commandments and also necessary rules of discipline for carrying them out. Leaving the details of these rules to the book of the *Vinaya*, we shall here examine their general characteristics. Though the vow of taking refuge (*saraṇa*) in the Three Treasures and accepting the Five Commandments (*veramaṇī*)³ are common to all members of the order, a clear demarcation is drawn between the laic and the monastic disciples, in regard to the other standards of life. In this respect

1. This is stated in the *Aṣṭasāhasrikā* (Calcutta, 1888), 道行般若經, and many other texts. Suzuki expresses this by the word *parivarta*, of which the source is not given.

2. Anesaki, 'Buddhist influences in Japan,' in the *Transactions of the Congress for the History of Religion* (Oxford, 1908), vol. ii. p. 155f.

3. Not to kill; not to steal; not to commit adultery; not to lie; not to drink intoxicating drinks; 不殺生, 不偷盜, 不邪淫, 不妄語, 不飲酒.

Buddhism may be said to teach a twofold system of morality—one that of monks and nuns which is beyond this world (*lokuttara*), and the other that of the laity which is worldly.¹ A detailed description of the worldly morality is given in the sermon to Singāla² and the practice of filial piety, respect toward teachers, harmony between husbands and wives, etc. are recommended as the deeds which shall bear good fruit in one's being born in heavenly worlds. But this is not specially Buddhistic but generally human. To be perfectly moral, according to the Buddhist ideal, all the conditions of the *sīla* should be fulfilled, for which monastic life or homeless life (*anāgāra*) is a necessary condition. It is evident that the Buddha recommended the life of an ascetic (*samāṇa*) as the fittest for perfect morality, but at the same time it should be noted that the household life (*sāgāra*) was not totally excluded from salvation. The Buddhist communion (*sangha*) is made up of the four classes of members, monks and nuns, laymen and laywomen. These four are always described as making up one body and as equally praiseworthy, when they are well-disciplined.³ Moreover, we hear a Brahman Vacchagotta, praise the Buddha's Laws for their universal application to all his followers, without distinction of the conditions of life.⁴ The Buddha is credited with having gone even so far as to say that no difference existed between a layman and a monk, when they had realized perfect purity.⁵ We may thus safely conclude that the

1. Majjh. 117. Cattārisaka; 中阿 189. 聖道 (辰 vii. 74).

2. Dīgha. 31. Singāla; 長阿 16. 善生 (辰 ix. 58).

3. Samy. lv. Sotāpatti-samy. (vol. v. pp. 342f.)

4. Majjh. 73. Mahāvaccagotta (vol. i. pp. 491-3); 雜阿 (辰 iii. 102).

5. Samy. lv. 54 (vol. v. p. 410). Oldenberg would see in this a later doctrine (*Buddha*, p. 370, note 1). But his suggestion may be controverted by adducing other texts called the Mirror of the Law (*Dhamma-ādāsa*, 法鏡) or *Ginjākaṇvaṣaṭṭha* (ib. vol. v. p. 356-360), where several laymen and laywomen are described as having attained *aarhat*-ship, and where the difference of the degrees in their attainment are evidently not due to their respective conditions of life, but to the differences of their emancipation from the fetters. Not a few lay disciples (*upāsakas*) are there said to have cut off the five fetters and to have entered perfect *parinibbāna*, equally

Buddha did not make a fundamental distinction between these two classes of his disciples, as to the qualification of their moral and spiritual perfection. Nevertheless, it is very evident that the moral ideal of Buddhism can be attained with less difficulty by many by means of the homeless life than by householders (on the same ground as St. Paul [1 Cor. 7] recommended celibacy to the followers of Christ). Hence the pre-eminently monastic character of Buddhist morality, and hence the duty of the lay followers to pay a special respect toward monks.

Similar remarks may be applied to the relations between the sexes. In general, women are regarded as less capable of perfect morality, because of their natural weakness and defects, and so female ascetics (*bhikkhunis*) have to pay special respect to those of the male sex.¹ Buddha was never tired of describing the defects and vices of women and of warning the monks to guard against them. But this should not be ascribed merely to a despising of the weaker sex, for similar warnings are given to women as regards the wickedness of men.² Moreover, when we consider what an active part in sexual immorality is taken by men, we are justified in saying that the Buddha was so emphatic on this point for the sake of his disciples of both sexes.³ On the other hand, we see how many excellent women played their rôles among the Buddha's disciples,⁴ and here, again, Vacchagotta's utterance is justified.

with many *bhikkhus*. Moreover, when we consider that such *upāsakas* as Citta of Macchikasanda, Sūra of Ambaṭṭha, Mahānāma the Sākyan, were in no way inferior to monks in their attainment and moral perfection, it cannot be denied that the Buddha allowed them the same honour as the monks. These are in agreement with Vacchagotta's utterance above cited. See Rhys Davids, *Dialoques*, vol. i. p. 63.

1. These expression of respect are called the *gāravaṇas* (敬法), for which see Vinaya, Cullav. 10.1 and Ang. viii. 51.

2. Ang. viii. 17-18 (vol. iv. pp. 196-197).

3. This is illustrated by the simile of warriors (*yodhājiva*), Ang. v. 75-76 (vol. iii. p. 89-100); 增阿 (戾 ii. 27-28).

4. See Bode, 'Women Leaders of the Buddhist Reformation,' J.R.A.S. 1893, p. 517f.

This brings us to consider the exaltation of lay life and of the female sex among the Mahāyānists—a consequence of their conception of the Bodhisattva ethics. They take the former lives of Sākya Muni as the models of morality, which should be at the same time every one's preparation for Buddhahood, and so they find the life of nobles or householders in no way incompatible with the practice of the Pāramitās and the attainments of Bodhi. Thus, the Buddhist communion, in the conception of the Mahāyānists, consists of all kinds of beings, both human and angelic,¹ and among them there are various Bodhisattvas, side by side with monks and ascetics. We are not in a position to determine the first origin of this change of ideal or to assign each Bodhisattva his nativity, but we see in the Gandhāra sculpture the Bodhisattva Maitreya represented exactly like a prince, with garlands and other decorations, as is found in Barhat and Sanchi.² Parallel with these plastic representations, literary testimonies to these changes are so abundant in the Mahāyānist literature that we might say nearly every Mahāyāna book contains exaltations of various Bodhisattvas and lay saints.

Most conspicuous among many books of the kind are two texts bearing the names of Vimālakīrti and Śrīmālā respectively. The former is said to have lived in Vaiśālī, contemporary with the Buddha, and the superiority of his moral perfection and dialectic power form the subject of the whole book.³ He was perfect in the practice of all the Pāramitās, but he lived the life of a rich man, dressed in fine robes, drove a fine carriage, etc. His philanthropy was well known throughout the country. He

1. This conception, taken by itself, is not specially Mahāyānist but generally Buddhist. See Dīgha, 20 Mahāsamaya; Sn. Ratana, etc.

2. See Grünwedel-Burgess, *Buddhist Art in India* (London, 1901). The Mahāyānists explain this difference of dress on the part of *arhants* and *bodhisattvas* by saying that, while the former are concerned about themselves alone and so are dressed in simple dull-coloured robes, the latter embellish their bodies in every way in order to please and attract others and so to lead them to conversion and companionship.

3. The *Vimālakīrti-nīṭeśa*, one tr. by Ch' Chien in the 3rd century (Nanjio, No. 147) and another tr. by Kumārajīva, in A.D. 406 (Nanjio, No. 146).

went about the town instructing in Buddhist morality the people whom he met and sought, whether in the palaces, or on the streets, or in gambling houses, or in infamous places. He also exercised his influence over the politics of the town. Perfect practice of the Pāramitās in the worldly life was his aim, for which he is said to have been highly praised by the Buddha and on which account he is regarded as the model *upāsaka* among the Buddhists in the Far East, even to the present day.

Śrīmālā was the daughter of King Prasenajit (Pāli, Pasenadi) and his queen Mallikā, well known in the Pāli books, and was married to the king of Ayodhyā. An obedient daughter and faithful queen, she was imbued with the deep insight of Buddhist wisdom and perfect in her moral practice of the Sole Road of the Bodhisattvas. Her great vows stated in the presence of the Buddha and the dialogues between her and the Buddha serve to show the capacity of lay morality, when associated with true wisdom, to take up the essence of all the rules enjoined upon monks and nuns, and to elevate and broaden them to the all-embracing morality of the Mahāyāna.¹

In short, for a Mahāyānist the moral ideal consists in practising all the precepts of morality, in their essence and spirit, regardless of the circumstances and conditions of life.

"His mother," it is said, "is wisdom (*prajñā*), his father tactfulness (*upāya*), his kinsmen all beings, his dwelling the vacuity (*sūnyatā*), his wife joy (*prīti*), his daughter love (*maitrī*), his son truthfulness (*satya*), and yet his household life makes him not attached to existence"²

These precepts should be observed both figuratively and literally; therein consist the compatibility of lay morality with the highest ideal of a Bodhisattva. A Mahāyāna text entitled

1. The *Śrīmālā-sūhanāda*, tr. by Guṇabhadra in the 5th century. (Nanjio, No. 59). There are great many texts of a similar tendency. We hear of Sumati, daughter of the rich Ugra; Ajitā, daughter of King Ajātaśatru; Vimāladattā, daughter of King Prasenajit, &c.

2. Quoted in the commentary (古迹記) of great authority on the *Brahma-sūtra*, below cited, by Tā-hsien (大賢), a Korean monk of the 8th (?) century: 智慧爲母, 方便爲父, 廣攝衆生爲自眷屬, 空寂爲家, 法喜爲婦, 慈心爲女, 至誠爲男, 雖在居家, 不着三有, &c. The words are taken from various Mahāyāna texts and works of Nāgārjuna, Vasubandhu, &c.

*Brahma-jāla*¹ enumerates all Buddhist virtues and moral precepts, and explains them in higher senses and according to the spirit of the Mahāyāna, re-interpreting the prohibitions in their respective positive counterparts and referring every rule and precept to the deepest basis and highest aim of the Bodhi. This has become the standard of Buddhist Vinaya in China and Japan, and has exercised great influences upon the morality of the both nations.²

IV.—EFFICACY OF MORAL PRACTICE, ECCLESIASTICAL SIDE OF ETHICS.

The basis has been established, the aim shown and the rules and precepts given. The next question is how these could be carried out. Here the *Sangha* plays the essential part. The Buddhist *Sangha* is neither a mere congregation nor a society of friends or pietists, it is a religious communion and church organization, furnished with the disciplines necessary for the realization of the ideals aimed at. It is a church, in the full sense of the word, in spite of the dictum of certain scholars, who contradict this. The word 'sacramental' cannot be applied to the Buddhist church, if it were understood exclusively as founded on God's grace, yet the *kammas* (Skt. *karmas*), the religious and ecclesiastical acts, such as ordination (*upa-sampadā*), the acceptance of the precepts (*sīla-samādāna*)

1. 梵網經 tr. by Kumārajīva (Nanjio, No. 1087). The title is evidently taken from the same name in the *Dīgha*, and intended to expand its contents, by amplifying the Buddha's profound knowledge, as regards the foundation of morality, which has been cited above.

2. In China the Mahāyānist morality inclined to quietism and mysticism, having been conjoined with Taoism, especially in the valley of the Yantsu, where Buddhism was most prevalent. In Japan, on the contrary, it entered into union with the warrior spirit of the nation and exercised its influence in every department of life, down to the arts of fencing, swimming, and even to the spirit and method of the *harakiri*.

and confession (*paṭṭhāna*),¹ were considered as not merely formal acts but furnished with religious, if not mysterious, significance. They were taught to have perpetual efficacy for morality through the whole of the present life and for the future as well. This is the reason why the moral precepts enjoyed by the holy men (*ariyakantāni sīlāni*) are declared to be one of the four objects of the indefatigable faith or repose (*avecca-ppasāda*), together with the Buddha, the *dhamma* and the *Sangha*. These precepts are described, in the formula stating these objects of faith, to be 'unbroken, intact, unspotted, unblemished'² and those who have become imbued with this faith are assured that they have entered the stream of emancipation (*sotāpanna*). Naturally, the ceremonies alone have no such efficacy, yet any works and merits without the performance of the ceremony are worldly and therefore not the morality practised and enjoyed by the Buddhist holy men. The authority to give assurance of its efficacy is in the hands of the *Sangha*, instituted by the Buddha. Thus, as the faith in the *Sangha* and morality does not come to stand, so the faith in the Master is incomplete without the faith in the efficacy of morality and the ceremony instituted for the purpose of effectuating and assuring its practice. The *sīla*, together with its inauguration act, is an indivisible whole, as the one instituted by the perfectly Enlightened and observed faithfully by the whole communion of the *Sangha*. It is also untainted and unblemished, not being defeasible by contrary powers. Therefore it is said :

"The holy disciples furnished with these four things, enter into the stream, become indefectible (*avinipāta-dhamma*), and turn to the destiny of the perfect enlightenment."

The four things mean the faith in the Three Treasures and the *sīla*. The life of such men is, indeed, inexhaustible (*amog-*

1. For these acts, see the Vinaya texts.

2. Samy. iv. Sotāpatti-samy. (vol. v. pp. 342f.); 雜阿(辰 iii. 75-78). Also S.B.E. vol. xi, p. 27.

ham jīvitam).¹ To the Mahāyānist explanation of this source of morality we shall return below.

Here we have arrived at the point where we must speak of the authority of the *Sangha*. Quite naturally the Buddha was, during his lifetime, the sole authority and leader of morality. After his death a kind of apostolic succession, though not unified as claimed by the Christian Church, was kept up by a series of ordaining teachers (*upajjhāya*) and every Buddhist could trace the lineage of his ordination through the series up to the Buddha.² This practice of receiving the precepts from an *upajjhāya* was observed, both by monks and laymen, even in the Buddha's lifetime, and parallel with this a kind of diocese was inaugurated and is continued to this day. It is called the *Simā*, i.e. the circle within which the wandering monks and nuns, as well as the resident laymen, had to attend regular meetings and ceremonies, conducted by the elders, during the rainy seasons. This practice was extended, in the countries outside of India, beyond the rainy seasons, and its conception developed into that of a diocese and at last to that of a catholic church.³

The emphasis laid on the efficacy (if not sacramental) of the acts for the acceptance of the *sīla* and the respect for the authority performing them gave rise later to disputes as to whether mind alone or body also is influenced by these acts and

1. Samy. iv. 51. (vol. v. pp. 404-405). The same thing is told in Samy. xi. 2. 4. (vol. i. p. 232), and Ang. iv. 52. (vol. ii. p. 57), v. 47. (vol. iii. p. 54) &c. Here the faith is described as the virtues of faith (*saddhā*), morality (*sīla*), repose (*pasāda*), and insight into knowledge (*āssana*).

2. It is to this observance that we owe the tables of the Elders (*Thera*, Skt. *Sthavira*), who were heads of their respective branches of Buddhism. Whether these tables are credible or not is another question.

3. We hear of a central seat of the *simā* at Nālandā, mentioned in a Chinese record of the 8th century. In China it was for the first time instituted by an Indian, Guṇabhadra, in 430, under the auspices of the Emperor, and after that many were started, each of them having a certain right of jurisdiction. In Japan it was established in 754, and some others after that. Nichiren (1222-1282) prophesied the establishment of the sole seat of the *simā* over the whole world.

thereby continue their efficacy.¹ Not entering into the details of these disputes, we here note the close connexion of this point with the teaching of the Bodhisattva morality. The precepts and the religious acts of receiving them are observed, of course with modifications, by the Mahāyānists, but they consider these acts rather vain, unless accompanied by an eager decision for the attainment of the full *bodhi*, and consequently consummated in the deep impression of the will upon the inner kernel of the mind. What is, therefore, more essential for them than any act is the awakening of the radical good, the fundamental nature, we might say the matrix, from which these acts and moral practice derive their source. This is called the *bodhi-citta*. Though the value of morality consists in its practice, the latter should be well founded on sound principle, which again should be in accordance with the ultimate matrix. The religious acts for the entrance to moral life awaken the manifestation of the radical good; and the continual efficacy of faith and sacraments causes the *bodhi-citta* to manifest itself more and more, and leads finally to its full realization—the enlightenment. Thus, when the *bodhi-citta* is once awakened, its essence (*prākṛti*)² is manifested in life, and, because the essence in itself is unmade, is of non-action (*akṛti*),³ the moral life of the initiated needs less and less exertion, and so much the more he partakes in the communion of the saints. Morality, in this condition, consists in actions—bodily, oral, and mental—but they are no *opera operata* but *inoperata*, so to speak. In the descriptions of the four *jhānas*, *appamāṇa-cetovimutti*, so often repeated in the Pāli Canon and not less in the Mahāyāna books, we can see this sense of unexerted morality and the formula of the *sīla* in the four *paśāda* shows this bearing, at least implicitly. The theory of the matrix of morality played a great rôle in the Mahāyāna ethics and became the source of

1. These are found in the *Mahāvibhāṣyā*, ascribed to the reign of King Kanishka. A parallel may be found in the differences between transubstantiation and consubstantiation.

2. 戒体, *kaitai*. 3. 無作, *musa*.

various speculations as well as of practical influences. Chi-hsu expresses, in his commentary on the *Brahma-jāla*, this point as follows:

"The entity (of *sīla*, i.e. the *citta*) manifests itself as the essence (*bodhi*) and the principles (good and bad) manifests itself in practice; the realisation of the essence is induced by practice and the perfection of practice is derived from the essence, these two being in reality one."¹

This is a piece of scholastic analysis of Mahāyāna morality, and may sound very abstract, but it is intended to explain the efficiency of morality from the basis of the *bodhi-citta*, which is identical in all beings, and thereby to lay foundation of the practice of sympathetic acts in the essential equality of the *bodhi-citta*. This philosophy, in conjunction with the teaching of the *pāramitās* and dedication, had actual influence over the Far East converted to Buddhism, and made its morality capable of being applied to various conditions of life. It broadened the people's moral ideal so as to admit all beings to their spiritual communion and to extend their sympathy toward even animals and plants.²

V.—MENTAL TRAINING AND SPIRITUAL ATTAINMENTS.

We now come to our last subject—a peculiarity of Buddhist morality, viz. its close connexion with the methods of spiritual exercises. Though, as we have seen above, morality is enumerated side by side with wisdom and contemplation, in the three branches of discipline, they form one whole, and morality dissociated from the other two ends in merely outward works, while these mental exercises without wisdom, are empty

1. 智旭, 梵網玄義: 體顯於性, 宗顯於修, 全性起修, 故不二而二, 全修在性, 故二而不二。

2. It is in this way that Buddhist morality in China, and more in Japan, has become connected with poetry and plastic arts. Aesthetic sense among them is derived from the source of mental training and is manifested in their daily life. An art for art's sake used to be an inconceivable thing among them. See the present writer's article in the *Revue du Mois*, cited above, and Okakura, *The Book of Tea* (New York, 1906).

things, and wisdom is imperfect apart from moral practice. We have stated above that four—a majority—of the seven groups of virtues (or training) are the methods of contemplation, and that even the rest contain in them what we would now not call virtues but rather spiritual exercises. These will be seen from the items that make up these groups. We will not here enter into these in detail, but their general bearings upon moral training are not to be overlooked. The cardinal vice of human nature lies in egoism, which manifests itself most conspicuously in the attachment to sensual pleasures, and in the fetters which bind our mind to various impressions and thoughts. The four-fold fixation of mind (*sati-paṭṭhāna*), aims at the extirpation of egoism. Therefore the mind is fixed on the body (*kāya*), and its foulness, instability, &c., are thought of. The next step is to think of the senses (*vedanā*), and of pains and pleasures arising from them. Further, the mind (*citta*), itself is closely examined; and finally the ultimate nature of things (*dhamma*). In like manner, in the exercise of the right exertion or control (*sammāppadhāna*), the aim is to prevent sinful conditions arising (*samvara*), to put them away when they have arisen (*paṭhāna*), to protect and cherish good conditions as they arise (*anurakkha*), and lastly to retain and develop good conditions in existence (*bhāvana*). These are the same in substance with the seven divisions of *bodhi* (*bojjhanga*), which are arranged as follows: (1) mindfulness (*sati*)¹ of all that is morally desirable, (2) discrimination of things (*dhamma-vicaya*), good and bad, (3) exertion (*viriya*), (4) joy (*pīti*), in what one has attained, (5) satisfaction (*passaddhi*), (6) contemplation and (7) equanimity (*upekkhā*). Nearly the same thing is expressed in the eight kinds of the great men's thoughts (*mahāpurisa-vitakka*).² A similar kind of meditation, or release of the mind, is extended to all beings, in order firstly to prepare in mind and then to

1. Ten kinds of mindfulness (十念) are again enumerated, of religious and moral virtues; See *Ang.* (vol. i. p. 42).

2. See *Ang.* viii. 30; 中阿, 74. 八念 (毘 vi. 1).

practise, the virtues of love (*mettā*), compassion (*karuṇā*), joy (*mudītā*), and equanimity.¹

The close association of these spiritual exercises and moral actions is shown in the personal example of the Buddha himself. He was a mystic visionary, but he lived nearly fifty years of his ministry in constant activities. He passed sometimes nights under forest trees, conversing with spirits or angels, as it is told; he lived often, in complete seclusion among the woods of Icchānangala, or elsewhere, for weeks and months. But more significant were his activities as the teacher and benefactor of mankind. Visiting of sick people, itinerating in the regions attacked by pestilence, mediation between two combatants, consolation of mothers afflicted by loss of children—these and other things are frequently told in the Pāli books. His care for health caused him to instruct his disciples in the number of meals to be taken, or in the method of bathing, and even in the minutiae of using the tooth-pick. Though he himself did not go outside of India, some of his disciples emulated his missionary spirit and went to the west and north-west, beyond the Indus. Thus, the two sides of training—self-culture and actions—found a perfect union in the person of the Buddha, but it was inevitable that there should exist differences in the character and tendency among his disciples, as described in the *Anguttara* and shown in the poems ascribed to them.² The consequence is easy to see. It resulted in the division of the *Saṅgha* into the conservative and liberal sections, and finally in the contrast between the ideals of *arahat*-ship and *bodhisattva*-ship. Though these divisions were not precisely the direct results of the different characters, we may roughly say that the former represents the tendency to self-seclusion, while the latter is daring enough to emphasize the sanctity of lay morality.

1. These are the *appamāna-ceto-vimutti* 無量心解脫; see Rhys Davids, *Dialogues of the Buddha*, vol. i. p. 318, Neumann, *Die Reden*, 1896-1902, *passim*.

2. Ang. i. 14 (vol. i. pp. 23-26); *Thera und Theri-gāthā*, tr. K. E. Neumann, *Die Lieder der Mönche und Nönnen* (Berlin, 1899).

Further arose a similar difference among the Mahāyānist themselves; the more quietistic morality being represented by the adorers of the *Prajñā-pāramitā*, and the activities for the salvation of all fellow beings being represented by the followers of the *Saddharma-puṇḍarīka*.¹ To trace the various development and complications of Buddhist morality belongs to the domain of a special history of morals in all the countries converted to Buddhism, and it demands more researches and future authorities.

1. Very noteworthy are the descriptions in this book of a Sage (or a group of teachers), to appear in the latter days to bring salvation, and of the persecutions he would endure; it contains also the assurance given by the Buddha as to his mission and its effect. See S.B.E. vol. xxi. chapters xii, xiv, xix, xx. (As to the last point there are some deviations from the present Skt. text, in Kumārajīva's translation, which led to important consequences in China and Japan).

A Pāli, Sanskrit and Sinico-Japanese Glossary of the Terms used in this Article.*

ājīva, 命, myō. (17)†
 akusala-mūla, 不善根, fuzen
 gon. (16)
 anāgāra, 出家, shukke. (21)
 anattā, *anātmā*, 無我, muga.
 (6)
 anavajja, 無罪, muzai. (17)
 anumaya, 欲貪, yokuton. (16)
 anurakkha, *anurakṣa*, 隨護,
 zuigo. (30)
 anusaya, *amśaya*, 使 shi, or
 結使 kesshi. (16)
 appamāṇa-cetovimutti, *apra-*
māṇa-cetovimukti, 無量心
 解脫, muryō-shingedatsu.
 (11, 28, 31)
 arahat, *arhant*, 阿羅漢, ara-
 kan. (8, 12, 13, 19, 31)
 arahatta, *arhatva*, 阿羅漢果,
 arakan-kwa. (12)
 ariya-magga, *ārya-mārga*, 聖
 道, shōdō. (6, 12, 17)
 āsava, *āsrāva*, 漏, ro. (16)
 asekhā, *āśeṣā*, 無學, mu-
 gaku. (4)

Asvaghōṣa, 馬鳴, Memyō. (10)
 atthacariya, *arthacārya*, 利行,
 rigyō. (17)
 āvaraṇa, 蓋, gai. (16)
 avecca-ppasāda, *avetya-prasā-*
da, 不壞淨信, fuye-jōshin.
 (26)
 avijjā, *avidyā*, 無明, miumyō.
 (10, 14, 16)
 avinipāta-dahmma, 不退法,
 futaihō. (26)
 bala, 力 riki; 五力, goriki.
 (17, 19)
 bhāvana, 修習, shuju. (30)
 bhava-rāga, 有愛, u-ai. (16)
 bhikkhu, *bhikṣu*, 比丘, biku.
 (20, 22)
 bhikkhuni, *bhikṣunī*, 比丘尼,
 bikuni. (22)
 bodhi, 菩提, bodai. (8, 12, 23,
 25, 28)
 bodhi-citta, 菩提心, bodai-
 shin. (14, 20, 28)
 Bodhisattva, 菩薩, Bosatsu.
 (8, 13, 19, 23, 28, 31)

* Sanskrit words are printed in italics. † Numerals indicate pages in parentheses

bojjhanga, *bodhyanga*, 菩提分, bodai-bun. (15, 30)
Brahma-jāla, 梵網經, Bon-mō-kyō. (14, 25, 29)
 chanda, 貪欲, tonyoku. (16)
 citta, 心, shin. (3, 29)
 dāna, 布施, fuse; or 施與, seyo. (17, 18)
 dhamma, *dharmā*, 法, hō. (30)
 dhamma-niyamatā, *dharmā-n*, 法位, hō i. (7)
 dhamma-tṭhiti, *dharmā-sthiti*, 法住, hōjū. (7)
 dhamma-vicaya, 擇法, chaku-hō. (30)
dhyāna, 禪, zen. (18)
 ditṭhi, *dr̥ṣṭi*, 見, ken. (16, 17)
 dosa, *doṣa* (or *doṣa*), 瞋, shin, jin; or 悲, i. (16)
 ekayāna, 一乘, ichijō. (7, 14)
Hinayāna, 小乘, shōjō. (5, 13, 19)
 hīrottappa, *hīry-aṇṭappa*, 慚愧, zangi. (17)
 indriya, 根, kon; 五根, go-kon. (17)
 Jātaka, 生經, shōgyō; or 本生經, honjōgyō. (18)
 jhāna, *dhyāna*, 禪, zen. (28)
 jñāna, 智慧, chiye. (19)
 kāma, 愛欲, aiyoku. (16)
 kāma-rāga, 貪欲, ton-yoku. (9)
 kamma, *karma*, 業, gō. (10, 11, 15)
 kamṃanta, *karṃanta*, 業, gō. (17)

kandha, *skandha*, 分, bun; or 支, shi. (4)
karma, (ecclesiastical act), 羯磨, katsuma or komma. (25)
 karuṇā, 悲, hi. (31)
 kāya-kamma, 身業, shin-gō. (15, 28)
 khanti, *kṣānti*, 忍辱, ninniku. (18)
 khema, *kṣema*, 安隱 or 安穩, annon. (6)
 loka, 世間, seken. (21)
 lokuttara, 出世間, shusseken. (21)
 magganga (?), *mārgāṅga*, 道分, dōbun. (17)
Mahāyāna, 大乘, daijō. (5, 13, 19, 23)
 māna, 慢, man; or 慢心, manshin. (16)
 mano-kamma, 意業, i-gō. (15, 28)
 mettā, *maitrā*, 慈, ji. (18, 31)
 Metteya, *Maitreya*, 彌勒, Miroku. (13)
 moha, 癡, chi. (10, 16)
 muditā, 喜, ki. (31) [(6)
 nibbāna, *nirvāṇa*, 涅槃, nehan
 nirodha, 滅, metsu. (6)
 nīvaraṇa, 障, shō; 五障, go-shō. (16)
 ogha, 流, ru. (16)
 pacceka-buddha, *pratyeka-buddha*, 辟支佛, byakushi-butsum; or 緣覺, engaku. (12)
 padhāna, 斷, dan. (9)

pahāna, 斷, dan. (30)
 paññā, *prajñā*, 慧, ye; or
 般若, hannya. (3, 4, 17, 18)
 pārami, *pāramitā*, 波羅密,
 haramitsu; or 到彼岸, tō-
 higan. (18, 23, 24)
parināmanā, 回向, ekō. (20)
 passaddhi, 綺, i. (30)
 paṭigha, *pratigha*, 瞋恚, shin-
 ni. (16)
 pavāraṇā, 自恣, jishi. (26)
 peyyavajja, *priyavādyā*, 愛語,
 aigo. (17)
 pīti, *prīti*, 喜, ki. (24, 30)
Fraññā-pāramitā, 般若波羅密
 經, Hannya-haramita-kyō,
 (7, 32)
prañidhāna, 願, gwan. (18)
 puthujjana, *prthag-jana*, 凡夫,
 bombu. (9)
 rāga, 貪, ton. (16)
 saddhā, *śraddhā*, 信, shin; or
 信心, shinjin. (17)
Saddharma-puṇḍarīka, 法華
 經, Hokkekyō. (5, 19, 32)
 sāgāra, 在家, zaika. (21)
 samādhi, 定, jō; or 三昧,
 sammāi. (3, 17, 30)
 samaṇa, *śrāmaṇa*, 沙門, sha-
 mon. (21)
 samānattatā, 同利, dōri. (17)
 sammā, *samyak*, 正, shō. (6)
 sammāppadhāna, *samyak-pra-*
dhāna, 正斷, shōdan. (30)

Sammāsambuddha, *Samyak-*
sambuddha, 等正覺者, tō-
 shō-gakusha. (12)
 samudaya, 集, ju. (9)
 samvara, 律義, ritsugi, (30)
 sangāha, 攝事, shōji. (17)
 Sangha, 僧伽, sōgya. (20, 21
 25, 26, 27)
 sankappa, *sankalpa*, 治, ji. (17)
 sankhā, 數, shu. (17)
 saññojana, *samyojana*, 結, ke-
 tsu; or 縛, baku. (16)
 sarana, *śarana*, 三歸, sanki. (20)
 satī, *smṛti*, 念, nen. (17, 30)
 satī-paṭthāna, *smṛti-prasthāna*,
 念處, nenjo. (30)
 sāvaka, *śrāvaka*, 聲聞, shō-
 mon. (13)
 sikkhā, *sikṣā*, 學, gaku. (3)
 sīla, *śīla*, 戒, kai. (3, 4, 18, 21, 26)
 sīla-samādāna, 受戒, jukai. (25)
 sīmā, 結界, kekkai, 戒壇, kai-
 dan. (27)
 sotāpanna, *srotāpanna*, 預流,
 yoru. (26)
Śrīmālā, 勝鬘, Shōman. (23, 24)
 tanhā, *trṣṇā*, 渴愛, katsu-ai. (10)
 Tathāgata, 如來, nyorai. (7,
 8, 12, 19)
 Tathatā, 眞如, shinnyo. (10)
 Theravāda, *Sthāviravāda*, 上
 座部, Jōzabu. (5)
 thīnamiddha, 睡眠, suimin.
 (16)
 uddhacca, *uddhatya*, 調戲
 chōge. (16)

upādāna, 取, shu; or 執着, shujaku. (16)
 upajjhāya, *upādhyāya*, 和尚, oshō, or wajō. (27)
 upakkilesa, *upakleṣa*, 穢, e. (16)
 upāsaka, 優婆塞, ubasoku. (24)
 upāya, 方便, hōben. (18)
 upekkhā, *upekṣā*, 捨, sha (18, 30)
Vasubandhu, 世親, Seshin. (11, 14)
 vāca-kamma, 語業, go-gō; or 口業, ku-gō. (15, 17, 28)
 vāyāma, 精進, shōjin. (17)
 vedanā, 受, ju. (30)
 veramaṇi, 禁戒, kinkai; 五戒, gokai. (20)
 vicikicchā, *vicikitsā*, 疑惑, gi-waku. (16)

vijjā, *vidyā*, 知, chi; or 知見, chicken. (7)
 vijjā-carāṇa-sampanna, *vidyā-c.-s.*, 明行具足, myōgyō-gusoku. (4)
Vimālakīrti, 維摩, Yuima. (23, 24)
 vimutti, *vimukti*, 解脫, ge-datsu. (4)
 vimutti-nāṇa-dassana, *vimukti-jñāna-darśana*, 解脫知見, gedatsu-chiken. (4)
 Vinaya, 戒律, kairitsu. (20)
 vipāka, 果報, kwahō. (11)
 viriya, *vīrya*, 精進, shōjin. (17, 18, 30)
 vyāpāda, 瞋恚, shinni. (16)



PARALLELISMS IN THE DEVELOPMENT OF RELIGION EAST AND WEST.

By Dr. RUDOLF OTTO of Göttingen University.

N.B.—Dr. Otto kindly consented to lecture before the Asiatic Society of Japan, April 11, 1912. The following notes of his lecture were made by a member of the Society, and, with slight additions here and there made by the Corresponding Secretary from his own notes, are published as memoranda of a most brilliant, rich, and, suggestive contribution to the publications of the Society.

These notes have never been seen by Dr. Otto, and therefore he can in nowise be held responsible for them. The most that can be said for them is that they indicate truly the leading points of the lecture and the general course of the argument.

Religion may be estimated from two points of view, one of which may be called the purely religious, and the other, the modern method, may be called the scientific or critical. The latter method treats religion like any other phase of human life and thought. The first result of the psychological and critical analysis of religion was to shake faith in religion, but continued and more thorough study served to confirm the religious view of religions. The psychological and comparative study of religion is a new and incomplete science, but already it has yielded valuable results, among the most important of which has been

the disclosure of parallelisms between the religions of the East and the West.

Naturally, but unfortunately, the mediæval missionaries of China, Huc and Garbe, seeing the strange similarities between Buddhism and Christianity, jumped to the conclusion that Buddhism must have been a counterfeit of Christianity made under the guidance of the Devil. Some of the Buddhists retorted in kind. Then came the theory of borrowing through the intercourse of East and West, and for this theory there was a little more justification. Then anti-religious men began to compare Buddhism with Christianity, and in such features as the birth tales of Buddha thought that they had found the originals of the birth stories of Christ. But the modern science of religion has proved that all these theories were wrong. The fact is that the religions of the East and West are almost entirely independent. They are truly parallel, their similarities being now recognized as due to the working of an underlying power called in religious language, revelation, and in scientific language, common religious feeling. If there is a general consciousness throughout the human race then similar phenomena are to be expected. This principle is one of the most significant deductions of modern critical study.

Parallelism between religions East and West might be illustrated by many different cases, but the most marked and complete example is the parallelism between the Jewish-Christian and the Buddhist religious development. Let us compare the two with reference to eight different similarities :

1. *Coevality*.—Considering the great prophets of Israel to be the forerunners of Christ, He being the flowering-out of the prophetic line, we find that Jeremiah and Sakyamuni were contemporaries ; in fact there seems to have been a notable outbreak of the religious consciousness in the 5th and 6th centuries B.C. in many lands. In Greece it found expression in the Orphic cult and in the teachings of Empedocles and Pytha-

goras ; in China in Confucius and Laot'se ; in India in Jina, no less than in Sakyamuni ; in Palestine in Jeremiah.

2. *Content.*—The similarity of content may be described under three heads. First, both of them exhibited a strong reaction against Pharisaism, asceticism, formalism and speculative theology. Both Christ and Buddha simplified religion. The oldest records represents Sakyamuni as protesting against the subtleties and formalism of his time. He told his disciples not to trouble about the ultimate problems of the universe but to seek salvation ; he was apparently an atheist but at bottom was religious.

Second, neither in the synoptic Gospels nor in the oldest Sutras is there any preaching concerning the personality of the Founder, but within a generation of the passing away of the Founder arose first reverence and then worship of him. "I take refuge in thee, O Buddha," was a very early confession, and Sakyamuni was soon linked with the Sangha and the Law as one of the three fundamental elements, corresponding to Christ, the Church and the Gospel.

Third, the eschatological expectations of both were similar, for as the Jews looked for a wonderful, catastrophic beginning of a new order, so Buddhism looked for a great consummation, a new Kalpa.

3. *Development from Historical to the Speculative.*—In Christianity the tendency is manifest when we compare the Synoptics with St. Paul and still more with St. John. The growth is from the simple, individual and concrete to the complex, universal and abstract. Critics consider that the three strata of literature mark three stages in the doctrine of the Person of Christ. So in Buddhism the Northern or Greater Vehicle is not simply an admixture with primitive Buddhism of alien elements from its new environment, but also the result of the entrance of the speculative tendency. There is a sense of mystery, and of infinity,—the imagination is given play. There are systems within systems. This tendency reached full ex-




pression in the time of Asoka but it had begun soon after the death of Sakyamuni. Just as St. Paul was opposed by the Judaist conservatives, so the Northern school was opposed by the Southern.

Again there is a parallel between Buddhology and Christology, but not, I believe, between the Trinity of Northern Buddhism and Christianity. In this respect I differ from your lamented and justly distinguished member, the late Professor Lloyd. In Buddha we have the three kayas or modes of existence. The first, human; the second, the superhuman principle, Dharma incarnate in the human Sakyamuni, as the Eternal Christ was incarnate in Jesus; third, the glorified and universal Buddha with faculties similar to those attributed to Christ by Christian dogmatists and with the property of *agilitas* similar to that possessed by the body of the Risen Christ.

4. *Similarity in Church Organization.*—Christianity in the organized form given to it by Catholicism with all its traditions, mysteries, and symbols, was so similar to the organization acquired by Northern Buddhism, as I have stated above, that the early Catholic missionaries looked upon Buddhism as a diabolical imitation. But these resemblances are too well known to need further mention.

5. *Syncretism.*—In the 2nd century A.D., Gnosis arose. It was the greatest danger ever confronted by Christianity. Gnosis was not properly mere syncretism, that is a mixture of old forms which the new religion could not cast out, but it was the systematic formulation in a philosophical and religious form of the age-long conflict between good and evil in the universe and in the individual man. Gnosis included not a little Christian feeling but it was marked by many "by-tones." It included deep religious feeling and ideas from Egypt and Babylon in combination with fantastic philosophical notions. It corrupted the simplicity and purity of Christianity, for though Gnosis as a system was driven out by Rome into Persia, and then into the deserts of Central Asia, still it left its marks upon Christian thought and institutions.

Buddhism also had its Gnosis, and Buddhism never succeeded in driving it out. To-day we see Gnostified Buddhism in Lamaism of Tibet and Central Asia, and in the Shingon sect in Japan. The Shingon chart of the universe graphically illustrates the extraordinarily elaborate mixtures of systems and ideas in this form of Buddhism. All sorts of alien deities and ideas have been syncretized.

6. *Adaptation.*—Both Christianity and Buddhism adopted certain symbols and rites from other cults. For example, the faiths of Asia Minor and Greece influenced Christian sacraments. Even the Cross as now drawn, with a projecting top, may not have been a Christian symbol, for in the Greek the word for "cross" meant literally "stake" and was represented by the letter "T." The Cross as a symbol is by some supposed to be an adaptation of the old Egyptian hieroglyph  for life, which was written like the letter "T" with a circle resting on the top. This was given as a charm to the dead and is found in hundreds of forms. And signing with the Cross may have been a ritual invocation of eternal life. Among the Copts even to-day that form of the cross is frequently seen. So in Buddhism the most sacred symbol, *manji*  was not Buddhist but probably connected with primitive sun worship. In the same way the wheel  of the Buddhist law was no doubt derived from sun worship. In both religions old symbols were adopted and made to carry a fuller, higher and more perfect meaning.

7. *By-products in the Directions of Culture and Civilization.*—Buddhism like Christianity was the mother of letters, arts, and the monastic orders. There was an era of monasticism in all civilized countries at almost the same period, and the parallelism between monasticism in many countries throughout Asia and Europe is far more striking than the similarity between feudalism in the East and the West.

8. *Reformation.*—In Buddhism as in Christianity there was a Protestant Reformation, notably in Japan. Honen and Shinran, 700 years ago, protested against the abuses of the establish

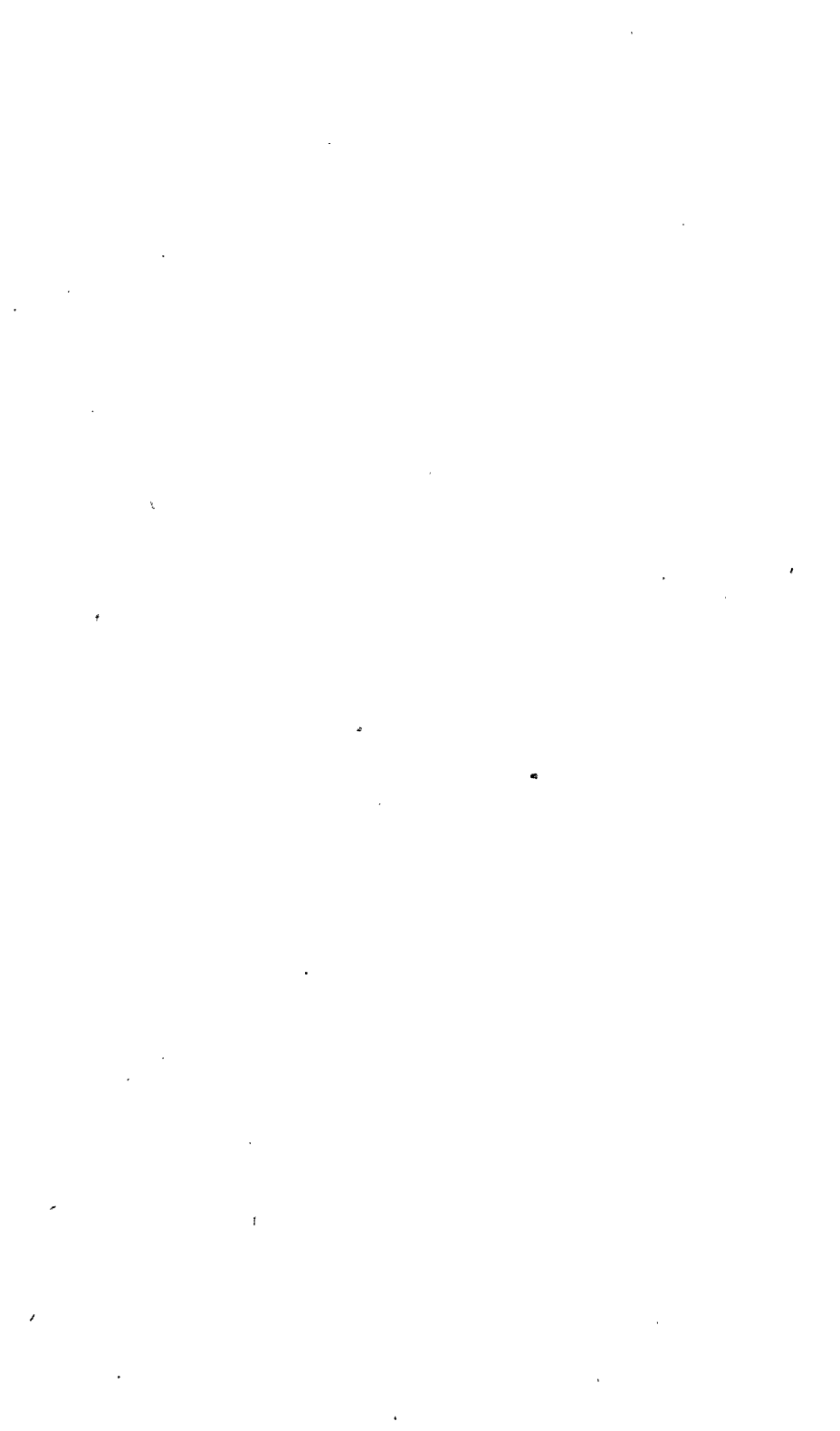
ed religion just as Luther and Calvin did in Europe. In both cases the central principle was salvation by faith, not by works or ceremonies. To day in Japan Shinshu embodies the extreme doctrine of salvation by faith in Amida, the Goddess of Boundless Light. It is paralleled in the doctrine of absolute reliance on God as stated in the Augsburg Confession. The Buddhist says that faith in Amida arouses a new motive and a feeling of gratitude which transforms life. In passing let me say, if I may be allowed to differ from Dr. Anezaki, that it seems to me that Luther, not St. Francis of Assisi, is the true Christian parallel to Shinran, because St. Francis simply restored the prevailing Catholicism to purity in life, while Luther overthrew it.

Both reformations were accompanied by social, political and economic phenomena. There was the same sort of lay movement created, the same protest against piety of the monastic type, and the same encouragement of marriage, labour, and social activity.

(The political phenomena, however, were much more marked in the West than in the East in proportion as the emphasis on faith as opposed to works was more extreme in Buddhism than in Christianity.—Ed.)

THE CRISIS IN RELIGION. (109)

In both the East and the West there is a crisis in all religions to-day. We in the West now realize that we have no monopoly of religious truth. We must in honesty change our attitude toward other faiths, for our watchword must be "Loyalty to Truth." This changed attitude, however, does not weaken, but rather, instead, re-inforces one's faith in God, for He is seen to be not a small or partial being but the Great God who is working throughout all times and places and faiths. The historico-critical school of the study of religion is now in full swing in the East as well as the West. We may feel confident that its results hereafter, as in the past, will be to demonstrate that religion is a universal fact, and that it is not primarily dependent upon history but rather lives by its own divine strength and power.





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